

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
KHUDA BAKHSH ORIENTAL PUBLIC LIBRARY
AT
PATNA

VOLUME XXVIII
(ARABIC MANUSCRIPTS)
MISCELLANIES

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PREFACE

The present Volume XXVIII of the catalogue of the Oriental Public Library Bankipore better known as the Khuda Bakhsh Oriental Public Library Patna deals with the Arabic Miscellaneous works contained in the collection in the Library and is the third of the series comprising collection of Treatises on varied subjects by different authors bound together in one volume

This catalogue was originally prepared by the Cataloguer Moulvi Masud Alam Nadvi who resigned his office due to his ill health. In 1946 Moulvi S. M. Hashim Maududi succeeded Moulvi Masud Alam Nadvi. But he too after some months left the services of the Library. Moulvi Badr Ibn Azeem was appointed as Cataloguer in 1952 and worked in that capacity till his appointment as District Superintendent of Education Bhagalpur in 1954. Both Moulvi Maududi and Moulvi Azeem carefully examined and read the draft volume of this catalogue.

Moulvi Syed Athar Shere the present Cataloguer has corrected the proofs.

I would like to record my thanks to the Cataloguers who prepared the manuscript of the catalogue and to Moulvi Syed Athar Shere the present Cataloguer who corrected the proofs. The publication of this catalogue would not have been possible but for the energy and enthusiasm of the Honorary Secretary Shri Syed Ahsan Shere.

Among the older and rarer manuscripts in this collection the following deserve special notice —

- No 2827/I *Ad Darar Al Mud'ah Sharh Ad Durar Al Bahiyah* by Muhammad bin Ali ash Shaukani (d 1250/1835) Written in 1244 A H / A D 1828. A valuable copy.
- No 2828/I *Al Qaul Al jalil fi Tarjumat Ash Shaikh Taqiaddin Ibn Taimiyah al Hanbali* by Ash Shaikh Muhammad Safiaddin al Hanafi al Bukhari (d 1200/1785) Written in the beginning of the thirteenth century. A good and correct copy of *Al Qaul Al jalil*.
- No 2829/I *Hilyat Ahl Al Kamal bi Ajwab As'ilat al Jalal* by Abu Bakr ash Shanawani (d 1019/1611) Written in the twelfth century A H. A good and correct copy of a useful work on philology.
- No 2829/II *Bas Ad Dawa' wal Himam ala Talab al Ulum wa al Hikam* by Nuraddin Ali bin Ibrahim bin Abi Bakr al Maqsi ad Dimiyati. Not dated. A rare copy.
- No 2832/I *Ash Shafi'iyah* by Ibn al Hajib (d 646/1248) Written in 970 A H. A valuable and considerably old copy.

- No 2832/II *Nuzhat At-Ta'rif fî 'Ilm As-Sa'if* by Abu'l Fadl Ahmad bin Muhammad al-Maidanî (d 518/1124) Written in the tenth century A H A considerably old copy of a valuable work on etymology
- No 2836/I *At-Ta'liqat 'alâ AL-Khulâsah* by Badraddîn As'ad bin Mansûr (a scholar who flourished between the seventh and the eleventh centuries A H) Written in 1054 A H A very rare copy
- No 2837/I *Al-Ihkâm Sharh Takmilat al-Ahkâm* by Badraddîn Muhammad bin 'Izzaddîn al-Muftî (d 1039/1630) Written in 1085 A H A very rare and valuable copy
- No 2845/I *Al-Farâ'id al-Bahîyah wa Al-Fawâ'id As-Sanîyah* by Muhammad Gıyâsaddîn bin Muhammad Shihâbaddîn ash-Shâfi'î al-Kaukanî Written in the thirteenth century A H A rare copy of a useful work on prayer
- No 2847/II *Al-'Ashrat Al-Kâmilah* by Kalîmallâh bin Nûrallâh Written in 1195/1781 A very rare copy
- No 2849/I *Mawâqif An-Nujûm wa Matâli' Ahillat Al-Asîâr wa Al-'Ulûm* by Muhyî'addîn Ibn 'Arabî (d 638/1240) Written in the eleventh century A H A very useful and considerably old copy
- No 2849/XI *'Aqâ'id As-Sûfiyah* by Ash-Shaikh Firûz as-Sûfi of the eleventh century Written in the eleventh century A very rare and unique copy
- No 2849/XIV *'Kashf Ar-Rumûz* A selection from *Mal'ûzât of Dâ'ûd bin Muhammad al-Qaisarî al-Hanafî* (d 751/1350) by Gıyasaddîn Husain Written in 1079 A H A very valuable and rare copy
- No 2849/XV *Ashr'at al-Lama'ât* by Nûraddîn 'Abdarrahmân Jâmî (d 898/1492) Written in 1083 A H A very valuable copy
- No 2849/XVII *Tahqîqât* by Muhammad bin Muhammad bin Mahmûd al-Hâfizî al-Bukhârî (d 822/1420) Written in 1080 A H A valuable work on the principles and doctrines of Sufism

I take this opportunity of mentioning the valuable assistance which has been rendered to me in the publication of this volume of the catalogue by Shri S A Shere, Honorary Secretary of the Library

S V SOHONI

PATNA,
February 15, 1961

Commissioner, Patna Division
and Chairman, Managing Committee,
Khuda Bakhsh Oriental Public Library, Patna

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ARABIC MANUSCRIPTS

H L No 2630

No 2825

Fol 86 lines 6 to 23 size 8 x 6½ 6 x 5

Al-Majmu'ah

The present majmu'ah consists of 22 short treatises on different subjects

I

رساله في العقائد

Risâlat fî Al-'Aqâ'id

A short work on theology treating of the doctrine of *Wahdat al Wujud* (وحدة الوجود) The author is of opinion that the *Malhûq* (محلوق) is like the attributes (صفات) of God neither the Same nor Separate from Him For a scholarly work on *Wahdat al Wujûd* and its implications see Burhan Aḥmad Faruqî s The Mujaddid's conception of Taḥḥid

Beginning

و بعدة دہدہ اعتقاد و مواہدہ [sic] فالسرع اعلم ان حوب العدد
و وحود الحق ليس عثرة الحق *

Neither the author nor the title has been mentioned anywhere in the MS

No other copy is known to us

Written in ordinary Naskh with full diacritical marks which are not always correct There are also frequent interlinear explanations in Turkish

Not dated Probably thirteenth century A H

Some fly leaves in the beginning contain miscellaneous extracts and notes in Turkish Some of those notes are dated 1287 1288 1299 A H

Fol 5 -7^b

II

کتاب الالف

Kitâb Al-Alif

A work on sufism explaining some mystical conceptions derived from and based upon the alphabet *Alif* (الالف)

Beginning .

اعلم بيان الالف و معنى الالف . . و هى الدرة و معنى الدرة
و هى الروح الخفى و معنى الروح الخفى و هى سر [sic] الالهى *

Neither the author nor the title has been mentioned anywhere in the MS

No other copy is known

The handwriting is identical with that of the preceding MS

Fol 8^a-11^b

III

البحر اللاهوت

Al-Baḥr Al-Lâhût

A tract on sûfism, treating of *Nûr-Muhammadi* (نور محمدى) according to mystical conception

Beginning

الحمد لله الذى خلق نور محمد بعدته .
العارف . . . فى بيان العائب و السهدة
[اما بعد فقال عدد [الله]
و سمته بكر [البكر]
اللاهوت الح *

The compiler's name occurs in the preface (see beginning quoted above) as عدد العارف and again in the following passage (fol 9^a)

قال عدد الله العارف من اهل السلوك اول تكلى داب الله تعالى الح *

it occurs as 'Abdallâh al-'Ârif (عدد الله العارف)

Nothing is known about his life and works The MS also bears no clue to his life or period

Not dated

The handwriting is identical with that of the preceding MSS

The title is derived from the following concluding note of the scribe (fol 11^b)

تم هذه [sic] الكتاب المسمى بكر لاهوت [sic] *

Fol 11^b-14^a

IV

كتاب السلوك

Kitâb As-Sulûk

A tract on mysticism treating of *Rûh al-Insân* (روح الانسان), i.e. the soul) in its various aspects

Beginning

هذا مدونة في علم الاول
اعلم يا [] حى لى الروح [sic رج]
الاصل نفس في الدس النج *

The compiler is not known The MS also does not bear any clue to the author

The handwriting is identical with that of the previous MS

No other copy seems to have been recorded The title is taken from the following concluding note of the scribe (fol 14^v)

تمت (sic) هذا الكتاب المسمى بالاول *

Fol 14 15^v

١

رساله في تحقيق اصل الذكر

Risalat fi Tahqiq Asl al Ad Dikr

A tract on sufi in dealing with Dikr (ذكر) and explaining the virtues of *Dikr La Ilah Ill al Lah* (ذكر لا اله الا الله) and its superiority to other *Adkar* (اذكار)

Beginning

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله
وامته احمد بن محمد بن الموفى [sic مؤلف] هذا الحديث الثامن في الذكر
والمد [] لله والنوح الى الله تعالى واعلم انما المطالب جعلنى الله وادك
من الشا من ان الاصل والمحدث في الذكر لا اله الا الله *

The compiler is not known The MS also does not bear any clue The passage (the eighth in the *adkar* see beginning above) suggests that the present tract is a portion of some other detailed work on sufiism However the following passage in the text (fol 15^v) in which he refers to Ibn Arabi (d 638/1242 see I ib Cat XXVI 2789/1)

و اذا عرفت هذا ظهر لك سر قول الشيخ معنى الدس من سـ
دس سره ان نظر الاكمل النج *

indicates that the author did not flourish earlier than the seventh century A H

The text contains occasional interlinear explanations in Turkish

The handwriting is identical
No other copy seems to have been recorded

Fol 15^b-16^b

VI

رسالة في الوجود

Risâlat fî Al-Wujûd

A useful short tract on sûfism treating of *Wujûd* (وجود, existence), its different kinds and implications

Beginning

مراتب المعلومات على ثلاثة اقسام احدها الوجود المحض و الثاني العدم
المحض . اما الوجود المحض و هو الوجود الذي لا يمكن ان يكون
معدوماً الح *

The MS does not contain any clue either to the title or to the author
The above title, like those of the preceding MSS, is derived from the contents of the work The title (e g رسالة في مراتب المعلومات) as given in this manuscript (Lib H L No 2630/6) does not seem to be appropriate

The handwriting is identical with that of the rest, the text bearing occasional interlinear explanations in Turkish

Fol 16^b-17^b

VII

رسالة في بيان الروح

Risâlat fî Bayân ar-Rûh

A tract on mysticism, explaining the *Rûh* (روح) and its various manifestations It is full of symbols and metaphors prevalent among the sûfî scholars

Beginning

اعلم ان كل الروح يرتقى الى المقام الذي حدط مدته الح *

The MS does not contain any clue either to the author or title
The handwriting is identical with that of the preceding MSS
There are occasional interlinear explanations in Turkish

Fol 18^a-20^a

VIII

رسالة في بيان روح النبي صلى الله عليه وسلم

Risâlat fî Bayân Rûh An-Nabîy Şallallâh
‘alaihi wa Sallam

A tract on sufism explaining the essence of Ar Rûh (الروح) and the ruh (روح) of the Propbet The language is full of mystical symbols and metaphors

By one Abdaddaif عدد الصف

Beginning

الحمد لله الذي اوحد العالمين كلها بعدد من العلوم فقال
عدد الصف افي سمعت من [sic] العلماء من اهل الروح و اعلم ان الله عسى
بجلاله حماله الحج *

Nothing is known about the author

No other copy seems to have been recorded

The handwriting is identical with that of the preceding MSS

Fol 20^b 21^a

IX

رسالة في الموت

Risâlat fî Al-Maut

A short tract narrating the conditions confronting a man before death. It deals mainly with the agonies of death (سكرات الموت)

Beginning

بسم الله الرحمن الرحيم د سكرات الموت اعلم ان الموت حار فكم [sic]
سنة اساء ا لها الحج *

The present tract seems to be a chapter of some detailed work The MS does not bear any clue to the original work

The handwriting is identical with that of the preceding MSS

Fol 21^b-23

X

الاسراء

Al-Asrâr

A tract treating of the secrets and inner beauties of the different prayers according to the mystic conception

Beginning

الحمد لله رب العالمين قال شيخ [sic] الشيخ [sic] عدد الكرم من ابراهيم
رحمة الله عليه اما الصلاة فابها عذارة عن واحدية الحق الخ *

Author 'Abdalkarîm bin Ibrâhîm عدد الكرم من ابراهيم

Nothing is known definitely about this 'Abdalkarîm bin Ibrâhîm He may be the famous 'Abdalkarîm bin Ibrâhîm sibî 'Abdalqâdir al-jîlî (d 832/1428, see Lib Cat, XXVI, 2789/vii), but no such work has been mentioned in the list of his compositions, cf Brock, II, 205-6, and Suppl

The title is derived from the following concluding note (fol 23^a)

تمت [sic] كتاب المسمى [sic] اسرار *

The whole work is written very carelessly, the handwriting being identical with that of the previous MSS

Fol 23^a-26^a

XI

رسالة في التصوف

Risâlat fî At-Taşawwuf

A treatise giving a mystic interpretation to the principal parts of Islam

Beginning

الحمد لله رب العالمين و العادة للمتعبين اما بعد فاعلم
ان التصوف هو صوفى [sic] فاذا نظر شيئا من العالم هو الله الخ *

The author is not known

No other copy seems to have been recorded

The title is derived from the following concluding note (fol 26^a)

تمت [sic] كتاب تصوف والله علم *

In the Lib Hand List, No 2630/10, it has been erroneously entitled At-Ta'awwud (الدعوى)

The handwriting is identical with that of the rest

Fol 26^b-32^a

XII

رسالة في مجنون الله

Risâlat fî Majnûn Al-Lâh

A treatise dealing with the virtues and general conditions of those who have made their existence absorbed and lost in the love of God The work is full of mystic symbols and similes

Beginning

الحمد لله المبدى المبدى الى وس المكد
العناء بلاه اساء الى فداء الداب و فادها فداء الصفا و بالها فداء الاعمال الى *

The compiler is not known The title is derived from the following concluding note (fol 32^a)

بسم [sic] هذا الكتاب المسمى مكتوب الله تعالى *

Written very carelessly the handwriting being identical with that of the preceding MSS

Fol 32^b-39^b

XIII

معراج الجنان

Miftâh Al-Janân

A useful work dealing with some important points of sufism and their various aspects The work lays much stress on the *Tauhid* and *Shari'at* It also advocates UNITYISM (وحدة الوجود)

Beginning

الحمد لله منو القلوب و الصلوة و السلام على محمد فاني العذب
اما بعد فاعلم انما العاسى الى الله فرص مناعه الدنى صلعم
مولاً و فعلاً طاهرّاً و باطناً الى *

The work consists of the following important *fasl*

Fol 32^b فصل في الذكر واعلم ان الذكر مفتاح القلوب الى

Fol 34^a فصل [في] آداب الذكر و السروط واعلم ان للذكر اداء و سرطاً الى

Fol 34^b فصل في اول الواجب فاعلم ان اول الواجب على السالك بوحدة

الحالى و تربيته الى *

Fol 35^b فصل في الورع واعلم ان الورع هو قهر الى

Fol 36^b فصل في الحقيقة واعلم ان الحقيقة امر باطن الى

The MS comes to an end with the following passage (fol 39^b)

فعليك بالصلاة [الصلوات] الخمس مع الجماعة و بعداً منه الذكر

لعلّ و بما و ان طلب المذكر صرف من المعنى الى الدانى

اللم ارمنا هذا المعام الى *

The MS does not bear any clue to the author A very careful study of the whole work its language and mode of expression make the impression that it was composed after the eighth century A H

The title has been taken from the following concluding passage (fol 39^b)

تم هذا الكتاب المسمى مفتاح الجنان ...

The work seems to be rare. It has not been mentioned in any catalogue

The handwriting is identical with that of the preceding MSS, with the difference that the present MS has been carefully corrected lately by some anonymous scholar. It also bears occasional marginal notes in Arabic and interlinear explanations in Turkish.

For a more correct copy see No 2825/20 below

Neither in Haj Kh nor in Brock

Fol 39^b—41^a

XIV

تحفة الاخوان

Tuḥfat Al-Ikhwân

A short work on mysticism treating of *ma'rifat* and other connected points

Beginning

بسم الله الرحمن الرحيم - هذا كان المقصود [sic] العارف الواصل
 ان ليس له مطلوب سواه تعالى في الدنيا و الاخرة *

The author is not known. The MS does not bear any clue to the same

Two works on mysticism entitled Tuḥfat al-Ikhwân (viz. Berlin, 1835-36, and Cairo, II, 74) are known to us. But, besides the present work being much shorter, the beginnings also do not agree.

It comes to an end with the following passage (fol 41^a)

و عن النبي صلى الله عليه و سلم عن الله عز و حل انه قال لا اله الا الله
 حصلى فمن دخل حصلى امن من عداى *

The title is taken from the following concluding note (fol 41^a)

تم هذا كتاب [sic] المسمى تحفة الاخوان *

Written very carelessly. The handwriting is identical with that of the preceding MSS.

Fol 41^b-44^b

XV

كتاب معرفة النكاح

Kitâb Ma'rifat An-Nikâh

A tract on mysticism dealing with the knowledge of *Nikâh* (marriage) in a mystic way. The author narrates an unauthentic *hadis* to the effect that *Nikâh* is of four kinds (i) the *nikâh* of soul (الروح) with the body (الجسد) (ii) the *nikâh* of the holy book (القرآن) with its meaning (iii) the *nikâh* of a woman with a man and (iv) the *nikâh* of Abdallâh (عبد الله the slave of God) with God (see the beginning quoted below)

Beginning

الحمد لله على كل حال و الصلوة و السلام على سيد المرسلين هذا كتاب
سمعه معرفة النكاح قال الذي صلعم النكاح من
سننى ومن دعى سننى وهو منى و رى ابو هرنرة
النكاح على اربعة النكاح الروح مع الجسد و الثانى نكاح العنان مع معداة
و الثالث نكاح المرأة مع الرجل الرابع نكاح عبد الله مع الله *

The author is not known. No other copy seems to have been recorded.
Not in Haj Kh. The MS ends with the following passage (fol 44^b)

قال الله تعالى دعى لكم بمسلمكم دعاء الرحمة *

The title is taken from the following concluding note (fol 44^b)

قال كتاب معرفة النكاح *

The handwriting is identical with that of the rest

Fol 44^b-60^b

XVI

سلام المومنين الى محمد الله على الجميع

Salâm At-Taufiq Ilâ Mahabbat Allâh
'Alâ At-Tahqiq

A condensed work on *fiqh* dealing briefly with all the important points (مسائل) relating to the subject

Beginning

الحمد لله ب العالمين و اسعد الله امة لا اله الا الله وحده
وهذا حرر الطيف بسبح الله تعالى دعاء بحسب علمه و بعلمه و العمل به للخاص

و العام و سميته سلام التوفيق الى محمده الله على التحمى [و]
اسال الله الكريم ان يجعل ذلك منه و له و فده الح *

The name of the author does not appear anywhere in the MS However, his reference to 'Abdallâh bin 'Alawî al-Haddâd (d 1132/1719, see Lib Cat , XIII, 948) in the following term (fol 55^b)

و قال سيدنا عدد الله بن علوى الحداد فى كتاب المصالح الدينيه *

suggests, although a remote derivation, that our author flourished in or after the twelfth century A H Further, a careful survey of the contents indicates that he belonged to the Shâfi'î School of Law (cf fol 49^a, 51^a, etc)

The MS comes to an end with the following passage (fol 60^b)

انتهى ما قدر الله جمعه و ارحوته سدكاه ان يعم دعه و يكثر فى العلوب
وفعه سدكان ربك رب العرة عما يصعون و سلام على المرسلين
و الحمد لله رب العالمين *

Written in ordinary *Naskh* (the handwriting is identical with that of the rest) with frequent marginal notes and interlinear explanations

Fol 61^a-62^b

XVII

آداب الذكر

Ādâb Ad-Dikr

A tract on *Dikr* and its ways and manners It seems to be a portion of some unknown work A misleading note in the end (fol 62^b) goes to say that it is a chapter from *Bidâyat al-Hidâyah* (see for a copy of which Lib Cat , XXVI, 2792/2) of al-Gazzâlî (d 505/1111, see Lib Cat , XIII, 833), but an exhaustive survey of *Bidâyat al-Hidâyah* proves beyond any doubt that the present tract has no connection with the aforesaid work of al-Gazzâlî

Beginning

بسم الله الرحمن الرحيم - و اما آداب الذكر عشرون [sic] آداباً [sic] خمسة
فعل الذكر الح *

The author is not known

It ends with the following passage (fol 62^b)

وهذا امر الى كسف القلب و الطريق الى الله تعالى
و دمحص انذات الله فى فله و بالله التوفيق و الاعادة تم آداب الذكر
بداية الهداية *

Written very carelessly the handwriting is identical with the rest
The title is taken from the concluding passage (see above)
Fol 63^a is blank

Fol 63^b-66^b

XVIII

رساله في الصلوة

Risâlat fî As Şalât

A tract on *Salat* dealing with the prayers of the different days and times and their peculiarities. The MS seems to be an extract from some other detailed work. A note on the frontispiece and in the end (fol 66^b) goes to say that the present tract is a portion from *Ihya' Ulum ad Dîn* (see Lib Cat XIII 833) of al Gazzah (d 505/1111) but a survey of *Kitab Asrar As Salat* (كتاب اسرار الصلوة) of al Ihya' (الاحياء) does not verify the statement.

Beginning

الصلوة لله الحمعة روى عن حماد رضى الله عنه قال قال رسول الله
صلعم اناني حذر انزل عليه السلام و قال لى من صلى [مس] املك ركعتين
له الله الحمعة الحج *

The author is not known

Written in ordinary Naskh and very carelessly

Not dated. Probably thirteenth century A H

Fol 67^a-72^a

XIX

رساله في الصلوة

Risâlat fî As-Şalât

A tract on prayers dealing with prayers other than obligatory ones such as al Ishraq (الاشراق) and al Awwabin (الاورابن) etc. The MS opens with الباب السابع عشر في الساعة but except the few opening lines the whole tract is devoted to *as Salat* (prayer). Hence the above title. The MS bears no clue either to the author or to the title.

Beginning

الباب السابع عشر في الساعة اعلم ان الدنيا ساعة و طوبى لمن صبرها
فصل في الاشياء هي كاتبة معروضة على بعض
في العبادات
الاعتناء الحج *

The handwriting is identical with that of the preceding MSS

Fol 72^b, 73^a are blank

Fol 73^b, 74^a contain some passages about eock (peacock) (الديك) Some *Ahâdiş* have been also quoted in this respect

Fol 74^b, 75^a bear notes on *Sûrat al-Fâtihah* in mystic way These passages have been called *At-Tarjîb* also

Fol 74^b and 75^a are in another hand The rest is written very carelessly

Fol 75^b-81^b

XX

مفتاح الجنان

Miftâh Al-Janân

Another copy of *Miftâh al-Janân* For other details see No 2825/XIII above The present MS seems to be more correct than the above-mentioned one

Written in Naskh with occasional diaeretical marks

Not dated Probably thirteenth century A H

Fol 82^a-85^a

XXI

رسالة العبودية

Risâlat Al-'Ubûdîyah

A short work on mysticism dealing with the three kinds of the laws, which are to be observed by the devout people of different stages

Beginning

الحمد لله رب العالمين و الصلاة و السلام على رسوله محمد صلعم
و بعد فاعلم . . . ان الامور المشروعة عند اهل السنة و الجماعة ثلاثة [sic ثلاث]
مراتب عبادية و عبودية و عبودية اما العبادية فهي ملازمة للشرعية الح

The work ends with the following passage (fol 85^a)

”..... فهو ولاء العدد بالكلية عن شعور جميع الموحودات حتى عن
نفسه ايضا بحيث لم يبق نطر الا وعود الحق سبحانه و تعالى و هذا معنى
ولاء العدد في الله تعالى فافهم “ *

The MS does not bear any clue to the author The title is taken from the following concluding note (fol 85^a)

تمت [sic] والله اعلم بالصواب هذا الكتاب المسمى عبودية [sic] *

The handwriting is identical with that of the preceding MSS

Fol 85^b 86^a

XXII

رساله فی التصوف

Risâlat fî At-Tasawwuf

An anonymous tract on mysticism dealing briefly with *Shari'at* (الشریعة) *Tariqat* (الطریقة) and *Haqiqat* (الحقیقة)

Beginning

بسم الله الرحمن الرحيم اعلم ان لهم شريعة و هي ان نعد الله و طریقه
 و هي ان تقصد بالعلم و العمل و الحقیقة بتتبعهما و هي ان تسجد اليه *

The MS neither bears the title nor the author

The handwriting is identical with the rest the underlined words being in red

Fol 86^b is blank

H L No 2607

No 2826

Fol 146 lines 11 to 13 size 8 x 5 6 x 4

Al-Majmû'ah

A copy of a *Majmu'ah* consisting of five works and short tracts on different subjects

Fol 1-32

I

رساله فی مولد النبی

Risâlat fî Maulid An-Nabî

A work on the birth of the Prophet consisting of fables and stories relating to it generally prevalent among the common people The work is full of unauthentic stories

By an anonymous author

Beginning

قال القعبه رحمه الله عليه لما ولد
 و صاح و صرر راسه على الصخرة و بكى نكاحا مددا فاحتمل اولاده و حدوده
 و عدد الاده في تلك الروب سبعون الف الف لانه ولد في كل يوم
 الف ولد اليه *

The MS does not bear any clue to the identity of the above-mentioned *al-Faqîh* (العقبة)

The title is derived from a note on the cover in the same hand which reads as follows

الجزء الاول من مولود النبى صلى الله عليه و آله و سلم و قصه ترويح
حديثه صلى الله عليه و سلم

The MS does not contain the second part It ends with the following passage (fol 32^a)

..... ودخل النبى صلى الله عليه و آله و سلم و جلس مع حديثه
وهذا قصه مولود النبى صلى الله عليه و سلم و ترويح [sic] حديثه صلى الله عليه و سلم
اللهم صل على محمد و على آل محمد الح *

Many works on *Maulud* have been noticed in Berlin, 9517-9542, but the beginning of the present MS does not agree with any of them

Written in ordinary Naskh, with full diacritical marks, put on very carelessly

Not dated Probably thirteenth century A H

Fol 32^b and 33^a bear miscellaneous notes

Fol 33^b-75^b

II

كتاب المعراج

Kitâb Al-Mi'râj

A work dealing with and describing the details of the Prophet's *Mi'râj* (Journey to the Heaven), the Prophet's 'Journey to Heaven' called also *Isrâ'* (اسراء), which took place in the twelfth year of his sacred mission (البعثة) The work also contains many unauthentic additions and observations

By an anonymous author

Beginning

بسم الله الرحمن الرحيم و به نستعين الحمد لله الذى دور الاولات
و اخرى للملك الذى قدس ذاته و اطربى الرحمن الذى بكثرة حرائن الرحمة
اسرى و قال الملك الاعلى سبحانه الذى اسرى
بعدة لئلا الح *

The MS does not bear any clue to the author The title has been taken from the following note on the frontispiece

هذا كتاب معراج النبى صلى الله عليه و سلم *

The MS ends with the following passage (fol 75^a b)

من قال سبعين مرة في مدة عمرة نا اطفف نا حديد الطف في
ولوالدى في جميع الاهوال كما يحب و يرضى انك على كل سى و دبر
فان ملك الموت يشقى [sic يسقى] على يدك وجه من الوالد الى
الولد *

Many works on *Mi'raj* have been noticed in Berlin (2602-2614) but the beginning of the present MS does not agree

A rare work on *Mi'raj* has also been noticed in Lib Cat XV 990

Written in Naskh within red ruled borders with occasional marginal notes and frequent interlinear explanations mostly in Persian

However his reference (fol 26) to Sultan Murad bin Ahmad Khan (e.g. Murad IV 1032-1049/1623-1640 cf. Lane Poole's *Muhammadan Dynasties* pp 190-197) the Ottoman Emperor is deceased suggests that our author did not flourish earlier than the latter part of the eleventh century A.H.

Dated Thursday the 2nd Du l Qa dah 1180/24 1767

The colophon of the scribe runs as follows (fol 75^b)

بسم المعراج [sic] الذي على الله عليه سلام في التاريخ الذي
يوم الخميس من شهر ردى فعدة [sic] سنة ١١٨٠ هـ [sic] المذوبة الف و مائه
و ثمانين بعد اضعف عذاب الذي فعده محمد بن سرف الذي سطى
على الله عديهما الح *

Scribe عنه محمد بن سرف الد سطارى

Fol 76 - 89^t

III

رساله في المعراج

Risâlat fî Al-Mi'râj

Another work (shorter than the above) on *Mi'raj*. This work is also like the former full of unauthentic additions and observations

By an anonymous author. The MS does not contain any clue to the author

Beginning

اللهم صل على محمد على اله وصحبه سلام بنا اننا في الدنيا حسنة
في الآخرة حسنة قال حدودنا سماك بن حرب عن سعد بن حنتر عن
ابن عباس قال قال رسول الله فعما انا ذاك الله في سبع الال ليله الال
و في روايه ليله السابع العشرون من شهر رجب الح *

The MS ends with the following passage (fol 89^{a,b})

... فابرل الله هذه آية سدكان الذى اسرى بعدة ليلا من المسجد
الحرام . . . اللهم صل على سددنا محمد و على آله و صحبه . . .
ربنا انك حمد محمد . . . *

The handwriting is identical with that of the preceding MS Dated
Monday, the 6th Du'l Qa'dah, 1180/6-4-1767

The colophon of the scribe reads as follows (fol 89^b)

تمت [sic] هذا المعراج فى يوم الاثنين بتاريخ السادس من شهر ردى بعدة
[sic] سنة هجرية [sic] الدوية الف و مائة و ثمانين +

The scribe seems to have copied the present MS for his own use as
appears from the following note on the margin (fol 89^b)

كتب هذا الكتاب و مالكة المجارى بعيه محمد بن شرف الدين شطارى *

No other copy seems to have been recorded

Fol 89^b-94^a

IV

قصة اليهودى و اسلامه

Qiṣṣat Al-Yahûdî wa Islâmihî

A tract containing the story of a Jew and his wife who came straight
from Basrah to al-Madînah to see the Piophet and embrace Islam but
reaching there after the death of the Prophet, were overwhelmed with
grief and died subsequently one after another

No authority has been quoted in the text

By an anonymous author

Beginning

بسم الله الرحمن الرحيم - فيل انه كان فى البصرة رجل يهودى ذو مال كثير
. . . و كان عادته يقرأ التوراة فى كل حين . . . فلما كان ذاب يوم ذهب
يقرؤ التوراة فرأى ود طهر فى ورفه اسم محمد صلى الله عليه و سلم الح *

End

” . . . بعد ذلك فامب فاطمة رضى الله عنها مع البسوة فسلتها
و كعتتها . . . و دودوها فى المدينة . . . والله اعلم بالصواب “ *

The MS neither bears the title nor contains any clue to the compiler

The handwriting is identical with that of the preceding MS Not
dated Apparently twelfth century A H

Fol 94^a contains some extracts in Persian Fol 94^b is blank

Fol 95^b-144^a

V

دقائق الحقائق في مواعظ الخلائق

Daqa'iq Al-Haqâ'iq fī Mawâ'iz Al-Khalâ'iq

A rare copy of a work on ethics dealing with the life after death describing in detail all aspects of the world beyond

Beginning

الحمد لله رب العالمين و الصلوة و السلام
في الجحيم ان الله تعالى خلق شجرة و لها اربعة اعصاب *
اما بعد بعد حار

Besides the introduction in which the author deals with the creation of *an Nur al Muhammadiyah* (النور المحمدي e g Light of the Prophet) the work is divided into the following chapters (ابواب)

Fol 97 باب في يخلق آدم عليه السلام عن ابن عباس رضي الله عنهما
انه قال خلق الله آدم من اقليم الدنيا *

Fol 98^b باب في ذكر الملكة ثم اعلم ان الله خلق الملكة الكرام الاربعة *

Fol 99^b باب في ذكر يخلق الموت في الجنة لما خلق الله تعالى
الموت *

Fol 101^a باب في ذكر ملك الموت و في كيفية مدس الارواح و ذكر في كتاب
السطوي *

Fol 104^a باب في ذكر حواء الروح لملك الموت في الجنة ان ملك الموت
اذا اراد مدس الروح *

Fol 105^b باب في ذكر السطان كيف يعنى عند الموت
انه يعنى السطان الى الموت *

Fol 107^b باب في ذكر الداء بعد الموت في الجنة اذا فار روح العبد *

Fol 108 اب في ذكر الارض و الجنة قال ابن مالك
بنا في كل يوم *

Fol 109^b باب في ذكر داء الروح و في الجنة عن عائشة
كتب قاعدة مربعة *

Fol 111 باب في ذكر المصيبة على الموت و في الجنة ان من اصاب
بمصيبة *

Fol 112^b اب في ذكر الصبر على الموت و في الجنة قال اول ما
كتب العلم *

- Fol 113^a باب في ذكر حروح الروح من البدن و في الحشر اذا وقع العدد
في النزع الحج *
- Fol 117^a باب في ذكر ملك يدخل في القبر قبل منكرو وكبر عن عدد الله
بن سالم انه قال سالت عن اول ملك يدخل في القبر
على الميت الحج *
- Fol 118^a باب في جواب منكرو وكبر فعلى الحشر اذا وضع الميت في القبر الحج
- Fol 119^a باب في ذكر الكرام الكاتبين روى ان كل اسلم معه ملكان الحج
- Fol 120^a باب في ذكر الروح بعد الحروح من حسده ياتي الى فبرة ومدره الحج
قال النبي صلى الله عليه و سلم اذا حرح الروح من بدن
اس آدم الحج *
- Fol 122^b باب في ذكر الصور و الدعث و الحشر اعلم ان اسراييل
صاحب القرن الحج *
- Fol 123^b باب في ذكر الصور عن ابى هريرة رضى الله عنه انه قال
ان الله تعالى خلق الصور الحج *
- Fol 124^a باب من ذكر نعم الصور للفرع ثم يدعى بصفة الفرع فيبلغ مرعه
اهل السموات و الارضين الحج *
- Fol 126^a باب في ذكر فناء الاشياء ثم يامر الله تعالى ملك الموت ان يعنى
الحشر الحج *
- Fol 127^a باب في ذكر محشر الحلائق و في الحشر اذا اراد الله تعالى
ان يحشر الحلائق الحج *
- Fol 128^a باب في صفة الدراق و لها جناحان تطير بهما ما بين السماء
و الارض الحج *
- Fol 129^a باب في ذكر بصفة الصور و الدعث ثم يقول الله تعالى يا اسراييل
قم و انعم الحج *
- Fol 132^b باب في ذكر بشور الحلائق و يقال ان الحلائق اذا سُروا من
القصور الحج *
- Fol 134^b باب في سمر الحلائق الى المحسر كقوله تعالى يوم يحسر المتقين
الى الرحمن وهدا الحج *
- Fol 135^a باب في ذكر يوم القيمة فعلى الحشر اذا كان يوم القيمة جمع الله
الاولين الحج *
- Fol 137^a باب في ذكر الجنان قال وهب رضى الله عنه ان الله تعالى
خلق الجنة الحج *

Fol 137^b باب في ذكر ابواب الجنان قال ابن عباس رضى الله عنه للجنان
ثمانية ابواب من الذهب الحج *

Fol 141^a باب في ذكر العزور فعلى العزور
رحمة العزور الحج *

Fol 142^b باب في ذكر اهل الجنة فعلى العزور من وراء الصراط صغارى
فيها اسعار الحج *

Author The main body of the MS does not bear any clue to the author
However the scribe in his following concluding note (fol 144)

بسم [sic] الكتاب دعوى الله المسمى بدعوى الجنان في مراءط
الجنان تصدق السنج الامام فخر الدين الرازى حمة الله عليه في يوم الدرس
الحج *

ascribes its authorship to the celebrated dogmatic scholar al Imam
Fakhraddin Abu Abdallah Muhammad bin Umar bin al Khatib ar Razi
(d 606/1200 see Lib Cat X 517 for comprehensive bibliography see Brock Suppl I 921)
Though the present work has not been included in the list of ar Razi's
works given in Haj Kh or Brock in absence of any internal evidence
to the contrary the scribe's statement regarding its authorship may be
accepted

Written in ordinary Naskh (very carelessly) with occasional marginal
notes and frequent interlinear explanations the abwab (ابواب) being in red

Dated Thursday the 29th Du l Hijjah 1180/28 5 1767

The colophon of the scribe runs as follows (fol 144)

بسم [sic] الكتاب دعوى الله في يوم الخميس
تاريخ ناسع و عشرين من شهر ربيع الحجة سنة ثمانين و الف و مائة من هجرة
[sic] النبوة بعد الفجر الحضر عنه محمد بن سرف الدين
شطارى *

Scribe عنه محمد بن سرف الدين شطارى

Neither in Haj Kh nor in Brock

Fol 144^b-146^b bear miscellaneous extracts in Arabic and Persian
prose and poetry

H.L. No. 2933

No. 2827

Fol 172, lines 34, size 8" x 6", 7" x 5"

Al-Majmû'ah

A very valuable copy of a Majmû'ah, consisting of two works on different subjects by one and the same author

Fol 1-82^b

I

الدررى المصنئة شرح الدرر البهية

Ad-Darârî Al-Mudî'ah Sharḥ Ad-Durar Al-Bahîyah

A valuable copy of an authorized commentary by Muḥammad bin 'Alī ash-Shaukânî (d 1250/1835 cf Taqwīmul Âm تقويم العام) on his own work on jurisprudence entitled *Ad-Durar Al-Bahîyah* (الدرر البهية)

Beginning

احمد من امرنا بالتعنه فى الدين و اشكر من ارشدنا الى اتناع سنن
المرسلين . . . و بعد فادى لما جمع المختصر الذى سميته الدرر البهية
. سالتى جماعة من اهل الانتقاد و العهم الداد
ان احلى عليهم عروس ذلك المختصر . . . و سميت هذا الشرح
الدرارى المصنئة شرح الدرر البهية *

Some account of the author's life is given in Lib Cat, VII, 330 It may be added here that the present author, Muḥammad bin 'Alī bin Muḥammad bin 'Abdallāh ash-Shaukânî الشوكانى who is the most learned authority of the later ages, was born on the 28th Du'l Qa'dah, 1173/2-7-1760, at Hujrat Shaukân (هجرة شوكان) in Yemen He studied in San'â', the capital and metropolis of the country He made his mark very soon While studying in San'â', he began to teach pupils, compose treatises and give decisions on matters relating to Law After completing his study, he forsook the Zādî doctrines and became a strict *Salafî* (سلفى) in theology as appears from his booklet *At-Tuhaf fî Madâhib as-Salaf* (التحف فى مداهب السلف, see Sarkis, 1160) As regards fiqh, he discarded *Taqlîd* (تقليد) as he says clearly in his short work *Al-Qawl Al-Mufîd fî Adillat Al-Ijtihād wa At-Taqlîd* (القول المفيد فى ادلة الاجتهاد و التقليد, see Brock, Suppl, II, 819) In short, he was Mujaḥid-i-Mutlaq (مجتهد مطلق) in Islamic Law and its principles (فى الامول و العروع) He wrote many works, of which

24 have been enumerated in Brock Suppl II 818 9 For further particulars of his life and works see his autobiography in Al Badr At-Tali II 214-225 Ithaf an Nubala 409-412 Nail al Autar (in the beginning of Vol I Bulaq 1297 by Husain bin Muhsin as Suh 1) Sarkis 1160 see also Brock loc cit

For other copies see Asafiyah II 1152-4 The work has been printed in Delhi 1289 with an interlinear Urdu translation by Nawwab Siddiq Hasan Khan (d 30th Jumada II 1307/20 2 1890 see Brock Suppl II 859)

The work also has been versified by Muhammad bin Ali bin Sahib al Imrani as San'ani (d 1264/1848) cf Brock loc cit

Written in cursive Naskh very correctly

Dated Tuesday the 7th Rabi I 1244/18 9 1828 (Taqrīm al Am بعوم العام) (during the lifetime of the author) The colophon of the scribe (who professes to omit his name in the present MS but mentions the same in the following MS) reads thus (82^b)

انہی نسخ ما ارداء طہر نوم الدنا
الدوم الساع من العسر
الاولی فی السہر الاول من العسر الاخری فی السعہ الرابعہ من العسر الخامسہ
من المانہ العالہ بعد الالف الدانی من الہجرۃ النبویہ کتبہ العسر
الحسین عمر اللہ *

The scribe in the following note on the cover

نسر من لہ الامر انداد ربر ہذا الربر فی الدوم الخامس من العسر
الدانی فی السہر التاسع من العام العال فی العسر الخامس من العر العال
عسر من الہجرۃ المصطوبہ واللہ عنی علی العمام *

gives 15 Ramadan 1243/1 4 1828 as the date of the beginning of the transcription of the present MS

The cover and the last folio contain several autographs and notes of the scholars who studied from this copy The dates range between 1245 and 1262 A H

In one of these notes which reads thus (on cover)

کل انداد العراۃ علی سدنی الدتر شیع الاسلام المؤلف حفظہ اللہ فی سہر
حماد احر سہ ۱۲۴۷ *

a certain scholar whose name could not be traced says that he began to study the present MS from the author in Jumada II 1247/1840

A fly leaf in the beginning also bears some notes and autographs in addition to the full contents of the work

Fol 83 contains some useful extracts

Fol 84-172^a

II

تكملة الداكرين عدة الحصن الحصين

Tuḥfat Ad-Dâkirîn bi 'Uddat Al-Ḥisn Al-Ḥaṣîn

A valuable copy of a commentary upon 'Uddat al-Ḥisn al-Ḥaṣîn (عدة الحصن الحصين, an authorized abridgement of *al-Ḥisn al-Ḥaṣîn* of Haj Kh, III, 72-73, and Lib Cat, XXIV, 2726-2734) of Shamsaddîn ab'ul Khair Muhammad bin Muhammad al-Jazarî al-Qurashî ad-Dimashqî ash-Shirâzî (d 833/1429, see Lib Cat, XV, 1015/2)

By ash-Shaukânî, the author of the preceding work, see No 2827/1 above

Beginning

بسم الله الرحمن الرحيم . الحمد لله الذي جعل ذكراً عدة للمتعبين
 و بعد فلما كان كتاب عدة الحصن الحصين .. من اكبر
 الكتب نفعا النج *

The work has been printed in Cairo 1350 A H (cf Brock, Suppl, II, 277-78)

Written in the same hand as the previous MS very correctly Dated Friday, the 14th Sha'bân, 1246/1831 (that is, during the lifetime of the author, whose death took place in 1250/1834)

The colophon of the scribe reads as follows (fol 172^b)

و كان ابتدى ما حرر في يوم الجمعة وفي الصبح منه
 شهر شعبان من شهر سنة و اربعين و مائتين و الف
 الحقة .. . عدد الله بن احمد بن محمد ان طي *

Scribe عدد الله بن احمد بن محمد ان طي

The scribe in the following note on the cover

كان ابتداء ربه هذا الزمر في يوم السبت هو اليوم الخامس من العشر
 الثالث في الشهر الثاني من العشرة الثالثة في السنة الرابعة من العشر الخامس
 من القرن الثالث في الالف الهجرية الدوية *

says that he began the transcription of the present MS on Saturday, the 25th Du'l Hijjah [في الشهر الثاني من العشرة الثانية], 1244 A H

In another note in the same hand, on the margin of fol 172^a, which reads thus

بلغ قراءة على سدي الوالد . العلامة . السبح احمد بن محمد
 ان حفظه الله تعالى ... في ليلة الخميس رابع يوم من رمضان سنة ١٢٤٦
 عدد الله بن احمد ان طي *

the scribe says that he completed the study of the present MS from his father on the night of Thursday the 4th Ramadan 1246/1831 A D
 No 6528

The following note in the same hand on the cover

عَلِمْتُ مِنَ الْأُمِّ النَّبِيِّ هِيَ بَحْطُ الْمَوْلَى
 حَبْ وَلِ مَا لَعَطَهُ
 هَذِهِ السَّجَّةُ هِيَ الْأُمُّ الْمَسْوُودَةُ *

oes to say that the present MS was transcribed from the original of the author

The cover bears also signatures and notes of other scholars who studied the present MS

There are also some verses in the praise of the present work by one Yahya bin Muhammad al Ahfis

Fol 172^b contains miscellaneous notes and extracts

H L No 2935

No 2828

Fol 40 lines 21 to 20 size 8" x 6" 7 x 4

Al-Majmû'ah

A majmu'ah consisting of five works and treatises on different subjects by different authors

Fol 1-22

I

القول الحلى فى ترجمه السمع يعنى الدس بن سمه الحلى

**Al-Qaul Al-jalî fî Tarjumat Ash-Shaikh Taqiaddin
 Ibn Taimîyah al-Hanbalî**

A good and correct copy of *Al Qaul Al jalî* a biography of Shaikh al Islam Ibn Taimiyah al Harranî al Hanbalî (d 728/1328 see Lib Cat XXVI No 2805 (v) p 143 and Vol VII 462)

By Ash Shaikh Muhammad Saffiaddin al Hanafi al Bukhari السمع محمد scholar of the twelfth century A.H. who originally belonged to Bukhara and later on settled in Nabulus (Palestine) Sarkis 537 gives 1200/1785 86 as the date of his death But the following note on the cover of the MS is in the same hand He remembered Hadis extensively and names of those who narrated the Hadis (من رجال) to the extent that men were astonished He also collected many books

القول الجلى فى ترجمة . . . الكنى لمولعه السبح الامام
 محمد صلى الدين البخارى الاثرى السلى الكنى رحمه الله توفى
 فى مدينة نابلس سنة ١١٩٩ *

indicates that he died in 1199/1784-85 Brock , Suppl , II, 119, puts his death in 727/1327, which seems to be quite incorrect For some particulars of his life see Sarkîs, loc cit He fell victim of plague and died in 1199 A H

Beginning

الحمد لله و الصلوة و السلام على رسول الله و بعد فهذا جزء لطيف
 فى ترجمة شيخ الاسلام *

The work has been printed repeatedly in Bûlâq and Carro, 1298, 1329 A H , cf Sarkîs, loc cit , and Brock , loc cit

Fol. 22^a-23^a contain a *Taqrîz* (comment) upon the present work by Muḥammad at-Tâfillâtî, the *muftî* of the Ḥanafites in Jerusalem and one of the contemporaries of the author The comment is dated 12 Muḥarram 1187/5-4-1773, and is transcribed from his original (من خطه بقل) His death took place at Jerusalem in Du'l Qa'dah, 1191/Dec 1777 For full particulars of his life and works see Silk ad-Durar, IV, 102-108

Written in scholarly Naskḥ Not dated Apparently beginning of the thirteenth century A H (see No 2828/2, 3, below

Fol 23^b-26^b

II

رسالة فى اثبات صفات الله تعالى

Risâlat fî Iṣbât Sifât Allâh Ta'âlâ

A short but useful tract on theology describing fully the views of Ḥanafî scholars and theologians about the attributes of God (صفات النازى) The author says that the Ḥanafî scholars generally hold the same view on the point as *Ḥanâbilah*, that is, they also accept the expressions ' hands ' (يد), ' face ' (وجه), sitting (الاستواء), etc , attributed to God simply as they stand, without any attempt at explanation

Beginning

الحمد لله الذى لئس كمثل شىء و هو السميع العلم اما بعد
 وهذا جزء لطيف فى بيان مذهب السلف و الخلف من علمائنا فى اثبات
 الصفات لله تعالى كالد و الوجه و العين و الاعمال مع اعتقاد التنزيه و بى
 التشبيه كما هو مذهب السادة الحنابلة . . . فاقول قال الامام الاعظم
 . . . فى الفقه الاكبر و له تعالى يد و وجه و نفس . . . *

The MS does not bear any clue either to the author or the title. The latest authority quoted is Mulla Ali al Qari al Harami (d 1014/1605 see Lib Cat VII 237 XXV 2784/1). Hence we may presume that our author must have flourished in or after the eleventh century A H.

End

و قوله في شرح السائل وهو مذهب السلف و جمهور الخلف
الى نالسه الى التبعه و المتبعين و التنايله ر جمع من الاشاعره و هذا ما
يسر جمعه من كلام علمائنا و الحمد لله معصم الكادس
و على اله و صحته اجمعين *

The handwriting is identical with that of the preceding MS. Dated towards the end of Rajab 1186/October 1772.

The colophon of the scribe reads thus (fol 26)

بسم على بن كاتبا احمد بن عبد العلى العلى من خط مؤلفها
في اواخر رجب القرد من عام سب و ثمانين سنة ١١٨٦ هجرى *

But the above statement is contradicted by the following colophon in the same hand (fol 37^b see 2828/3 below)

و قد تم تسويد هذه الرسائل على يد القدر لرحمه ربه العلى حس
الشطى الحنبلى سنة ١٢٢٨ *

Though the former statement is quite clear it may be inferred from this contradiction that 1186 A H might have been the date of composition and Ahmad bin Ahdalgani at Tamimi (a scholar of the twelfth century A H cf Brock II 331 and Suppl.) might have been the author of the MS No 2828/2 above and some misunderstanding on the part of the scribe (حسن الشطى الحنبلى) might have been the cause of this apparent contradiction.

The scribe of these treatises Hasan ash Shatt'al Hanhalı was a reputed Hanhalı scholar of the thirteenth century A H. Born in 1205/1790 his death took place on 14th Jumadı II 1274/1858. For details of his life and works see As Subuh al Wahlah fol 46^b-47. Al A lam I 236 and Sarkis 1125.

Fol 26 ~ 36^b

III

رساله في الاعتقاد

Risalat fi Al-I'tiqad

A very useful work on theology dealing mainly with the attributes of God whether an attempt should be made at their explanation or not?

The author is strongly of the opinion that they should be accepted as they stand, avoiding any doubt of *Tahyîf* (تكيف, e g assumption of qualities and qualifications) or *Tamsîl* (تمثيل, e g representing by an image). The present work originally narrates the proceeding of the three assemblies of discussion (المجالس الثلاثة), which were held in Egypt in the beginning of Rajab, 705/January, 1306, and the questions were put to the author by his Egyptian contemporaries regarding his faith.

By al-Imâm Ibn Taimîyah al-Harrânî (d 728/1328, see No 2828/1 above)

Beginning

الحمد لله رب العالمين .. اما بعد بعد سئلت عمر مرة ان اكتب
ما حصرني ذكره مما حرم في المجالس الثلاثة العود للباطلة في امر
الاعتقاد الخ

The MS neither bears the author's name nor the title. But the internal evidence of the work leaves no doubt as to its authorship. The proceedings of the three assemblies, as narrated by the author in the present MS, agree fully with those stated by Ibn Hajar al-'Asqalânî (d 852/1449, see Lib Cat, V, 1, 159) in his biographical sketch of Ibn Taimîyah (cf Ad-Du'at al-Kâminah, 1, 145-146).

Not dated. Apparently beginning of the thirteenth century A H, the handwriting being identical with that of the preceding MSS (see No 2828/4 below).

Fol 36^b-37^b

IV

وصية

Wasîyah

A short *Wasîyah*, treating of some theological points such as attributes of God (صفات العالی) and the sayings of God (كلام الله). The author supports Ibn Taimîyah (d 728/1328, see No 2828/1 above) and defends his views on the points.

By 'Alî bin Muhammad bin Muhammad bin Waddâh بن محمد بن محمد بن وصاح

Beginning

هذه وصية مباركة اوصى بها العدد العبر الى الله على بن
محمد بن محمد بن وصاح بعنه و احواله الدين سألوه
بسم الله الرحمن الرحيم .. و بعد فمذهب السلف هو ما اعتقده علماء
الجماعة الثقات الخ *

Nothing is known about the above mentioned Alī bin Muḥammad. The latest authority quoted is at Taftazānī (d 791/1389 see Lib Cat X. 500). Hence we may presume that the present author flourished not earlier than eighth century A H.

Written in Naskh Dated 1228/1814. The colophon of the scribe reads thus (fol 37^b see also No 2828/2 above)

ودم بسود هذه الرسائل على يد القدر لرحمة ربه العلى حسن
السطى الحنبلى سنة ١٢٢٨ *

Scribe حسن السطى الحنبلى

Fol 37^b-40

١

قصيدة الباعى فى الرد على السمكى

Qasīdat Al-Yâfi'î fī Ar-Radd 'Alâ As-Subkī

A *Qasīdah* in refutation of a *Qasīdah* of al Imām Taqīaddīn as Subkī (d 756/1355 see Lib Cat XIII 907) which runs as follows (fol 37^b)

إن الروافض قوم لأخلاق لهم من أهل الناس فى علم و أدبه

و إن الظاهر لم يطع حلاله داع إلى الرضا عال فى بعده

و لا نرى بدمه رد عليه فى بعصد الد و استغناء أمره

لكنه حلط الحق المبنى بما سوره كدرا فى صغو مسره

in which he criticizes Ibn Tūmāyah (d 728/1328) of his certain views (see No 2828/1 above) (cf Tabrīqat ash Shāfi'iyah of Tajaddīn as Subkī VI 160)

The present *Qasīdah* defending Ibn Tūmāyah and refuting as Subkī opens thus (fol 37^b)

الحمد لله حمدا استورد به فصل إلا له و أبى ما أمر به

و استعنى به فى كل معصه نانى فما حاب عدد يستعنى به

بعد فاسمع كلاما قد دعوته فاصى الغصاة بعى الدن و ابده

بغال ذكر بما رآه الإمام على حرب الروافض دا عد مشدده

اعنى إن بدمه الذى شهد به الحبر بعصه و صلاو الناس البده

The MS in the following passage (fol 37^b)

قصيدة الامام الياقنى عمى الله عنه على الشيخ الامام السبكى *

goes to indicate that one al-Yâfi'i is the author of the present *Qasidah*. However, we were fortunate to find out this *Qasidah* completely quoted in *Jilâ' al-'Ainain fî muhâlamat al-Ahmadain* (pp 13-16) of Khairaddîn al-Âlûsî (d 1317/1899, Brock, Suppl, II, 787)

The full name of the compositor of the present *Qasidah*, as stated by al-Âlûsî, loc cit, is Ash-Shaikh Muhammad bin ash-Shaikh Jamâladdîn al-Yâfi'i ash-Shâfi'i al-Yamanî الشيخ محمد بن الشيخ جمال الدين الياقنى الشافعى اليمنى. Books of reference, available here, do not provide us with any account of the author. However, a perusal of the text indicates that our author was a contemporary of as-Subkî (d 756/1355). Hence we may presume that he was a shâfi'i scholar of Yemen who flourished in the middle of the eighth century A H.

The whole *Qasidah* has been quoted verbatim in *Jilâ' al-'Ainain*, loc cit.

Written in Naskh. Not dated. Apparently thirteenth century A H, the handwriting being identical with that of the preceding MSS.

H.L. No. 2934

No. 2829

Fol 72, lines 21, size 8" x 4", 6" x 4"

Al-Majmû'ah

The present majmû'ah consists of two works on different subjects by different authors.

Fol 1-34^a

I

حلية اهل الكمال ناجوبة اسئلة الجلال

Hilyat Ahl Al-kamâl bi Ajwibat As'ilat al-jalâl

A good and correct copy of a useful work on philology, consisting of elucidation and reply to the seven important questions on the genesis of alphabets and other connected points, put by Jalâladdîn as-Suyûtî (d 911/1505, see Lib Cat, XXV, 2773/1), challenging his contemporaries. A treatise

containing the questions of as Suyuti referred to above has been mentioned in Brock Suppl n 194/2631 They have also been quoted verbatim by the present author (cf fol 1^b 2^a see also Wien 210 and *Khulasat al Asar* I 80)

By Abu Bakr bin Isma'il bin *Shihabaddin ash Shanawani* ابو بكر بن اسماعيل السدواني
بن سيات الدين السدواني

Beginning

الحمد لله الذي شرف الانسان بالكتاب و علمه ما لم يكن يعلم من حروف
الهجاء اما بعد يقول العدد المعجز الى مولاه ابو بكر بن
اسماعيل السدواني قد سألني من كتب على احاده عن الاسئلة
المسورة المنسوبة للعلامة السدوتي الحلال لما نصه ما قولكم رضى
الله تعالى عنكم في قول الحلال السدوتي
فاسعده بن رعب له ما سمع به الحافظ و سنده حله اهل الكمال باجوده
اسئلة الحلال *

The main work after introduction opens thus (fol 2^b)

فقول اما السؤال الاول و هو ما هذه الاسماء الف بابا الى آخرها
و ما مسماتها و هل هي أسماء احناس او أسماء اعلام الهجاء
فكروا ان الف بابا أسماء احناس لمعاني مسماتها الهجاء *

The author Abu Bakr *ash Shanawani* was born at *Shanawan* a small place in the vicinity of *al mamī fīyah* (cf *Yaqut a Mu jam al Buldan* IV 672) Egypt He belonged to a very respectable and reputed family of saints and scholars His great grandfather (العدد الاعلى) was a cousin (ابن عم) of the famous saint *Sayyid alī Wafā ash Sharif al Wafā* at *Tunisi* (d 801/1398 99 see *Lawaqih al Anwar* n pp 20-60) His grandfather *Shihabaddin ash Shanawani* was also a famous saint of his age *Al Muhibbi* (*Khulasat* 1 79) calls him *al Quth ar Rabbani* (القطب الرباني) Born and bred in such atmosphere our author made his mark very soon He was acknowledged the greatest grammarian (امام النحاة) of his age His pupil and nephew *Ahmad al Khafaji* calls him *Sibwani* of his time (مسنود زمانه) Cf *Raihanat al Ahlba* (autobiography at the end) see also *Khulasat al Asar* I 332 He studied under *Ahmad bin al Qasim al Abbadi* (see *Lib Cat* XXVII) and *Muhammad al Khafaji* (d 1011/1602 3 see *Khulasat al Asar* IV 76) A great number of prominent scholars completed their studies under him the most prominent among them being his nephew (ابن اخيه) *Shihabaddin Ahmad bin Muhammad al Khafaji* (d 12 Ramadan 1069/23 5 1659 see *Lib Cat* XII 794) *Shihabaddin Ahmad bin Muhammad bin Ali al Gunaimi* (d 1044/1634 see *Lib Cat* XIII 941) and a host of others He composed many works most of which are commentaries on

standard works of grammar Only seven of them have been mentioned in Brock, II, 285, and Suppl His death took place on Sunday, the 3rd Du l Hıjjah, 1019/1611 For other details of his life and works see *Khulâsat al-Asar*, I, 79-81 For other copies see Cairo, VI, 135, Wien, 210

It may be noted here with interest that the king of *Maralush* Manlâ'y Aḥmad al-Mansûr (986-1012/1578-1603), on receiving a copy of the present work, sent a handsome prize to the author, and that the present work was scarce in Egypt in twelfth century (cf *Khulâsat*, loc cit, Vol I, p 80)

Written in scholarly Naskḥ Not dated Probably twelfth century A H Not in Haj *Kh*

Fol 34^a is blank

Fol 35-72^a

II

نعت الدواعى و الهمم على طلب العلوم و الحكم

Ba's Ad-Dawâ'î wa al-Himam 'alâ Talab al-'Ulûm
wa al-Ḥikam

A rare copy of a work on ethics, dealing with the knowledge its beauties, mode of teaching and learning and other connected points

Beginning

الحمد لله الذى جعل طلب العلم فريضة على كافة المسلمين . . .
و بعد فانى لما رايت هم اكثر الناس عن طلب العلم و تعلمه فى عاية الاعراض
... رايت ان اجمع شيئا مما ورد فى فضيلة العلم و سمعته
نعت الدواعى و الهمم على طلب العلوم و الحكم الح *

The work is divided into the following chapters

- | | |
|---------------------|--|
| Fol 36 ^a | المقدمة فى بعض ما قيل فى للعلم من التعاريف |
| Fol 36 ^a | الباب الاول فى فضيلة العلم و تعلمه و تعليمه و فيه فصول الح |
| Fol 45 ^b | الباب الثانى فى العلماء و فيه فصول الح |
| Fol 51 ^b | الباب الثالث فى بيان العلم المحمود و المذموم و بيان فرص العيش
و الكفاية منه الح * |
| Fol 53 ^a | الباب الرابع فى الحكمة و فيه فصول الح |
| Fol 56 ^b | الباب الخامس فى الحكماء و فيه فصول الح |
| Fol 58 ^a | الحاتمة فى الموعظة الحسنة و هى مشتملة على فصول الح |

The MS ends with the following (fol 72^a)

لا حارس احفظ من الصمت ولا عابث افوت من الموت * شعـ *
و لم ا كالانام للمرء واعطا و لا كصروف الدهر للمرء هاديا

و احسن فان المرء لا يد مدت و ادلك مكرى بما كذب ساعنا
و هذا اجر ما ادنا جمعه من كذاب نعت الدواعى ر الهمم على طلب العلوم
و الحكم فسنال الله تعالى ان يوفينا الخ *

Author Nuraddin Ali bin Ibrahim bin Abi Bakr al Maqsi ad Dimyati
World's of reference
available here do not provide us with any account of the author

Not dated

The handwriting is identical with that of the preceding MS

The work seems to be rare No other copy seems to have been recorded

Neither in Haj Kh nor in Brock

H L No 2936

No 2830

Fol 30 lines 13 to 25 size 7 x 4 6 x 4

Al-Majmû'ah

A copy of a majmû'ah consisting of three treatises on ethics and prayers

Fol 1-20^b

I

سنان الحكماء ر سرائع العلماء

Bustân Al-Hukamâ' wa Sharâ'î' Al-'Ulamâ'

A work on ethics consisting of moral precepts derived from the sayings of the saints and philosophers

By an anonymous author

Beginning

بسم الله الرحمن الرحيم و به تعينى و به تعينى نبدى بحمد الله نكتب
كتاب سنان الحكماء و سرائع العلماء قال من ادرك بعينه مدركه العاقل ادله الله
الناس بمدركه الكاظم قال كذا العرف الى الناس الخ *

Each saying is preceded either by the word *قَالَ* or *قِيلَ*, written distinctively in red

The name of the author or compiler does not appear anywhere in the MS

No other copy seems to have been recorded

Written in ordinary Naskh

Not dated Probably twelfth century A H.

The cover bears the signature of some previous owner of the MS, dated 1170 A H

Fol 21^a-25^a

II

رسالة في التصوف

Risâlat fî Al-Taṣawwuf

An anonymous and incomplete copy of a short work on mysticism
It opens abruptly thus

وَأَبَى وَ قَدْ سَلِمَ قِيَامِي بِمَمْلَكَتِي وَ ابْنِ مَمْلَكَتِي وَلَا تَنَارَعْنِي فِي
رَبِّيْتِي .. . إِيهَا الْعَدَدُ إِمَّا يَكْفِيكَ ابْنِي إِيَّاكَ شُكْرُكَ إِمَّا يُوْحِبُ لِي
سَوَاقِ عَوَائِدِي فَيْلِكَ إِيهَا الْعَدَدُ مَتَى أَحْرَحْتِكَ إِلَيْكَ الْح *

The work mainly consists of the short addresses from God, beginning with *إِيهَا الْعَدَدُ* (fol 21^a-24^a) The remaining portion (fol 24^a-25^a) contains a prayer, beginning as follows (fol 24^a)

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ . . .
اللَّهُمَّ اجْعَلْنَا مِنَ الْمُسْتَسْلِمِينَ إِلَيْكَ الْح *

By an anonymous author

No other copy seems to have been recorded

The handwriting is identical with that of the preceding MS

Fol 25^b-26^b

III

قصيدة استعفار

Qaṣîdat Istigfâr

A versified *Istigfâr* (prayer for pardon of sins), beginning as follows (fol 25^b)

هَذِهِ قَصِيدَةُ اسْتِعْفَارٍ لِلشَّيْخِ الصَّالِحِ الدَّاسِكِ
الْمُقَدَّسِي رَحِمَهُ اللَّهُ *

The *Qasidah* proper opens thus

استعز الله من اذى و من زلى
و من وحوى و من علمى و من على

By Muḥammad bin Umar bin Muḥammad Sa daddīn bin Taqiaddīn al Alamī al Maqdisī المحدث بن تقي الدين المقدسي a famous sufi scholar and poet of his age Al muḥibbī *Khulasah* IV 78 79 speaks of his miracles (كرامات) and mystic poetry in high terms Four of his compositions have been mentioned in Brock II 341 and Suppl He died in 1038/1628 at his native place al Quds (Jerusalem) For further particulars of his life see *Khulasat al Aṣar* loc cit

Not dated Probably twelfth century A H the handwriting being identical with that of the preceding MSS

Fol 27 -30^b bear miscellaneous pieces of verse not ascribed to their composers

H L No 2932

No 2831

Fol 53 lines 19 size 14 × 8 10 × 6

Al-Majmû'ah

The present *Majmu'ah* consists of two works on different subjects by different authors

Fol 1-32^b

I

ترجم درو القراءه و الصلوة على رب السماع و اصوات العباد

Tarjūh *Dauq* Al-Qirā't wa As-Ṣalāt 'alā *Dauq*
As-Samā' wa Aswāt Al-Qaināt

A useful work preferring the taste of reciting the Qur'an and offering prayer to the taste of listening to the tunes and musics of maid servants The author holds that a person being familiar with the taste of the recitation of the Qur'an cannot listen to the music and Satanic instruments

By Abu Abdallah Muḥammad bin Abī Bakr bin Ayyub al Qayyim ابو عبد الله محمد بن ابى بكر بن ابيوب القيمي the great authority on Islamic sciences who flourished in the eighth century A H (d 13 Rajab 751/17 9 1350 See Lab Cat V II 323)

Beginning

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله و اصحابه اجمعين
 قال الامام الشيخ محمد بن ابي بكر بن وسم الجوزية رحمه الله فصل في المواردة
 بين ذوق السماع و ذوق الصلوة و العران و بيان ان احد الدوفين مباحين للآخر من
 كل وجه . . . فاعلم انه لا ريب ان الصلوة و العران مرة عن المجدين الح *

No copy seems to have been recorded But, according to Brock ,
 Suppl , II, 127, it has been printed at Amritsar, 1897, with a work entitled
Al-Hikmat Al-Bâlgah fî Khutab Ash-Shuhûr wa As-Sauah

Not dated A very modern copy but a valuable book Written in
 ordinary Naskh

The scribe is not known

Not in Haj Kh

Fol 33^{a,b} is blank

Fol 34-76^a

II

كتاب الصعاء الصغير

Kitâb Ad-Du'afâ' Aş-Şağîr

A copy of al-Imâm Abû 'Abdallâh Muḥammad bin Isma'îl al-Bukhârî's
 (d 256/870, see Lib Cat , V, 1, 129) work, *Kitâb Ad-Du'afâ' As-Sagîr*, for a
 copy of which see Lib Cat , XII, 690.

Beginning

احمد بن الشيخ ابو على الحسن بن احمد الحداد المقرئ الح *

Written in fair Nasta'liq Not dated Apparently a very modern
 copy For editions see Brock , Suppl , I, 264

H.L. No. 2619

No. 2832

Fol 144, lines 14 to 23, size 8" × 5"; 4½" × 3"

Al-Majmû'ah

A valuable copy of a *Majmû'ah* consisting of five works on different
 subjects by different authors

I ol 1^b-37

I

الساعة

Ash-Sh'âfiyah

A valuable and considerably old copy of Ibn al Hajib's (d 646/1248 *see* Lib Cat XXVI 2788/1) famous work on etymology *Ash Sh'âfiyah*. For other copies of and commentaries upon the same *see* Lib Cat XX 2078-2088. For editions and numerous commentaries and glosses *see* Brock Suppl 1 535-37.

Beginning

الحمد لله رب العالمين
بعد بعد الشمس منى منى لا يعنى
مخالفة ان الحق الحق *

Slightly damaged and water stained. Repaired recently. Written in good Nasta'liq the opening three folios being full of marginal notes and interlinear explanations.

Dated 970 A H /1562 63. The colophon of the scribe reads as follows (fol 37^a)

تم الكذب من الملك الوهاب بعد احتار عدد الله حصص من سجنك
لنمدانى عمر الله لهما فى سنة ستمى و ستمانه *

Scribe حصص من سجنك

Fol 1^a 37^b contain miscellaneous extracts

Fol 38-77

II

دره الطرف فى علم الصرف

Nuzhat At-Tarf fī 'Ilm As-Ṣarf

A considerably old (but defective in the beginning) copy of a valuable work on etymology opening abruptly as follows (fol 38)

فعل فعل مثل راب راب و فعل فعل مثل ارج نأج و فعل فعل مثل
أسل نأسل فبده أسله للناى و ادفعها الحق *

By Abū l Fadl Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm al Maidanī an Naṣrūrī ابراهيم بن محمد بن احمد بن ابراهيم

Beginning

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله و اصحابه اجمعين
 قال الامام الشيخ محمد بن ابي بكر بن فتم الجوزية رحمه الله فصل في الموازنة
 بين ذوق السماع و ذوق الصلوة و العزف و بيان ان احد الدومين مدين للآخر من
 كل وجه فاعلم انه لا ريب ان الصلوة و العزف مرة عن المجنى الح *

No copy seems to have been recorded But, according to Brock ,
 Suppl , II, 127, it has been printed at Amritsar, 1897, with a work entitled
Al-Hikmat Al-Bâhghah fî Khutub Ash-Shuhûr wa As-Sauah

Not dated A very modern copy but a valuable book Written in
 ordinary Naskh

The scribe is not known

Not in Haj Kh.

Fol 33^{a,b} is blank

Fol 34-76^a

II

كتاب الصعاء الصغير

Kitâb Ad-Du'afâ' As-Şağîr

A copy of al-Imâm Abû 'Abdallâh Muhammad bin Isma'îl al-Bukhârî's
 (d 256/870, see Lib Cat , V, 1, 129) work, *Kitâb Ad-Du'afâ' As-Sagîr*, for a
 copy of which see Lib Cat., XII, 690.

Beginning

احدنا الشيخ ابو على الحسن بن احمد الكداد المقرئ الح *

Written in fair Nasta'liq Not dated Apparently a very modern
 copy For editions see Brock , Suppl , 1, 264

H.L. No. 2619

No. 2832

Fol 144, lines 14 to 23, size 8" x 5"; 4½" x 3"

Al-Majmû'ah

A valuable copy of a *Majmû'ah* consisting of five works on different
 subjects by different authors.

الميداني البيضاوي (d 15 Ramadân, 518/27-10-1124, see Lib Cat , XX, 1976, see also Brock , 1, 289, and Suppl)

The MS neither bears the title nor the author's name. However, after a careful survey of the work and the catalogues of other libraries, we have been able to ascertain that the present MS is *Nuzhat at-Tarf* of al-Maidânî. The contents of the work given in Haj Kh , VI, 327, fully agree with the present MS. The first and second chapters and a portion of the third are missing. Some folios after fol 42 are also wanting.

The MS comes to an end with the following passage (fol 77^a)

وبهذه الخمسة لاند لكل فعل مفعلا ذكر او لم تذكر سواء كان الفعل متعديا او لازما فان كان متعديا راد آخر و هو الذي حل الفعل به قال المص رحمه الله تم الكتاب بحمد الله تعالى و حوله . . . »

For other copies see Escorial (Derenbourg), 196, Brock , Suppl , 1, 507. The work has been printed with *al-Unmûdaj* of az-Zamakhsharî (d 538/1143) and *al-I'râb 'an Qawâ'id al-I'râb* of Ibn Hishâm (d 761/1360) at al-Jawâ'ib Press, Stambul, A H 1298, see Sarkîs, 1825, cf also Brock , loc cit , where the date is given 1299 A H instead of 1298 A H.

Worm-eaten, water-stained and damaged. Written in clear Naskh, with occasional marginal notes. Not dated. Probably tenth century A H.

Fol 77^b is blank. Fol 78^a bears miscellaneous extracts.

Fol 78^b-94^b

III

تلخيص المعاج

Talkhîṣ al-Miftâḥ

An abridgement of *Miftâḥ al-Hisâb* (معناج الحساب, cf Lib Cat , XXII, 2418) or *Miftâḥ al-Hussâb fî 'Ilm al-Hisâb* (cf Berlin, 5992, Brock , II, 211, and Suppl) of Giyâsaddîn Jamshîd bîn Maḥmûd al-Kâshî (d in or after 830/1426, see Lib Cat , loc cit) by the author al-Kâshî himself.

Beginning

الحمد لله رب الواحد العزدي القديم الصمد الذي آلاءه غير محدودة و نعماءه غير محصورة اما بعد فان احوج حلق الله الى عفرانه حمسده بن مسعود بن محمود الطيب الكشاني الملقب بعبات لما فرغ عن تحرير كتاب [sic] المسمى بمعناج الحساب وانتخبت منه هذا المختصر . . . و سمته تلخيص المعناج و جعلته مستملا على بلنين وصلا . . . الفصل الاول في صور الاعداد و مراتبها الح *

Thus abridgement is divided into the following 30 *fols*

- Fol 78^b الفصل الأول في مرور الأعداد ومرادها
- Fol 79 الفصل الثاني في النصف [٢ النصف] و مرطلب منلى
العدد الخ *
- Fol 79^b الفصل الثالث في النصف
- Fol 80^a الفصل الرابع في الجمع
- Fol 80^b الفصل الخامس في الفرق
- Fol 81^a الفصل الخامس [٢ السادس] في الضرب
- Fol 83 الفصل السابع في القسمة
- Fol 84^b الفصل الثامن في الحد
- Fol 84^b الفصل التاسع في المراتب
- Fol 86 الفصل العاشر في تعريف الكسور و كنفه
- Fol 86^b الفصل الحادي عشر في معرفة البداخل
- Fol 87 الفصل الثاني عشر في النعنىس
- Fol 87 الفصل الثالث عشر في الربع
- Fol 87 الفصل الرابع عشر في احد الكسور المختلفة من مخرج واحد
- Fol 88^a الفصل الخامس [عشر] في نصف الكسور
- Fol 88^a الفصل السادس عشر في نصف الكسور
- Fol 88^b الفصل السابع عشر في جمع الكسور
- Fol 88^b الفصل الثامن [عشر] في فرق الكسور
- Fol 88^b الفصل [الثاني عشر] عشر في ضرب الكسور
- Fol 89 الفصل العشرون في قسمة الكسور
- Fol 89 الفصل الحادي و عشر [العشر] و في استخراج جذر
بجنس الصالح *
- Fol 89^b الفصل الثاني والعشرون في التجزئ من مخرج الى مخرج
- Fol 89^b الفصل الثالث والعشرون في مساحة السطوح المعنوية التي
يخط بها خطوط معتدلة *
- Fol 90^a الفصل الرابع والعشرون في مساحة الدائرة و قطعها
- Fol 90^b الفصل الخامس والعشرون في مساحة السطوح من المستديرة الخ
- Fol 90^b الفصل السادس والعشرون فيها الاسطوانة و هي جسم الخ

Fol 91^a الفصل السابع و العشرون فيما يتوقف عليه الشروع في مسائل الست الحبرية *

Fol 93^a الفصل الثامن و العشرون في ذك المسائل الست الحبرية و كيفية العمل *

Fol 93^b الفصل التاسع و العشرون في الخطائين

Fol 94^a الفصل الثلاثون في بعض القواعد الحسابية يحتاج اليه المحاسب

For copies of the original see Lib Cat loc cit For copies of the present abridgement see Ind Off, 757, and Brock, Suppl, II, 295 Haj Kh, VI, 12, mentions of some commentaries upon the abridgement, but does not enumerate them For an incomplete copy of a commentary upon the same see No 2832/4 below

Worm-eaten, water-stained and slightly damaged

Written in scholarly Naskh, with frequent marginal notes Dated Jumâdâ, II 1020/Aug, 1611

The scribe's note reads thus (fol 94^b)

في شهر حمادى الثانى [الثانية] سنة ١٠٢٠ *

Fol 94^b-98^a

IV

شرح تلخيص المعناح

Sharh Talkhîs Al-Miftâh

A rare (but unfortunately incomplete) copy of an anonymous commentary upon the preceding work

By an anonymous author

Beginning

الحمد لله رب العالمين و صلى الله على محمد و آله المتطهرين و ل المص
الحمد لله الواحد العز و بها راعه الاستدلال لانه لعلم من الواحد و احويه ان هذا
الكتاب في علم الحساب القديم اما بعد .. فان احوح
حلل الله حمسدد بن مسعود بن محمود الطندب الكشاشي يقول لما فرغ
عن تحرير كتاب [sic] المسمى بمفتاح الحساب و يتخذ منه هذا
المختصر الفصل الاول في صورة الاعداد و مرادها اعلم ان المراد
الاعداد ثلث احاد و عشرات و مآب و اما الالوف فانه ايضا احاد للالوف *

The MS consists only of the first three chapters and the beginning of the fourth of the commentary ending abruptly thus (fol 98^a)

العصل الرابع في الجمع ر هو زيادة عدد على عدد آخران كل المرء
و المرء عليه محاسن وهو الضعيف والاول وما ذكره هم ان الضعيف *

The MS does not bear any clue to the commentator

No other copy seems to have been recorded Neither in Haj Kh nor in Brock

The handwriting is identical with that of the preceding MS

Not dated Apparently eleventh century A H

Fol 98^b contains miscellaneous extracts Fol 99^a is blank

Fol 99^b-145^b

١

حاشية على الكتاب

Hāshiyat 'Alā Al-Kashshāf

A gloss on *Al Kashshāf* of az Zamakhshari (d 9 12 538/14 6 1144 for details about the work and the author see Lib Cat XVIII n 1339-1359) extending only to the ayah ان الله لا يدعى ان يصرف مالا ما يعرفه (Surat al Baqrah [II] 4) The present gloss deals only with the difficult passages of *al Kashshāf*

By an anonymous author

Beginning

بسم الله الرحمن الرحيم رب سر و دم يحتر الحمد لله ان في الجمع فعل من المعروف اي المنلو وهو الكلام المدلول على الذي صلى الله تعالى عليه و سلم المكتوب في المصاحف المدلول بالاول يكون بالصيغة الحادية كما هو رأي المعبر له فذلك وضعه المصنف بما هو من صغاب المحدث *

It ends abruptly with the following passage (fol 144^b)

فلب اذا ذهب امدان ذلك على الاطلاق بمعنى اما لنسب من شانه و انه لا ينصف بها كما في الامثلة التي ذكرتم لم يتبع الى بادل و اما بدونه لا يدل ولا بد من البادل كما اذا فعل لم يلد ذكرا و ليس بعض و لا واحدة يوم اللدالي قوله *

The MS does not bear any clue either to the title or to the author However a thorough examination of the contents (and afterwards a comparison with the text) led us to the conclusion that the present work is a gloss on *al Kashshāf* But its authorship could not be traced No other

copy seems to have been recorded For numerous commentaries and glosses upon *al-Kashshâf* see Haj Kh, V, 179-198, Brock, 1, 290, and Suppl

Worm-eaten, water-stained and badly damaged Repaired recently
Written in cursive Naskh Not dated Probably tenth century A H

The last folio bears seal and signature of one previous owner of the MS, named Muhammad bin 'Alî bin Muhammad bin 'Abdallâh commonly called ad-Darûbî The original note reads thus

من حملة كتب كاد من ممتلك العقبر الى الله محمد بن عاي من
محمد بن عد الله المستعمر بالدروبي

There is also a signature of one Shamsaddin Muhammad al-Mâzandarânî, a previous owner of the MS

Fol 145 is blank

H.L. No. 2616

No. 2833

Fol 43, lines 19 to 24, size 7" x 6", 6" x 4"

Al-Majmû'ah

A copy of a *Majmû'ah* consisting of six short works on fiqh and other subjects by different authors

Fol 1-12^a

I

مسائل في الفقه

Masâ'il fî al-Fiqh

A collection of questions and answers, relating to miscellaneous points of fiqh

The MS opens with a fâ'idah, giving the names of various *Mujaddidîn* (regenerators of Islam), who performed their mission in different periods

The work proper begins thus (fol 1^b)

مسئلة انسان يصلى على سكاذة فلما احرم بالصلاة و اراد السجود نظر على موضع سجوده من السجادة نجاسة فاحد طرف السكاذة و سجد على موضع طاهرها صحت صلاته ام لا و الصواب من الجواب انه ان اخذ الطرف الطاهر من السجادة وعطا به النجاسة و سجد صحت صلاته و ان اخذ الخ :

The compiler is not known The MS bears neither title nor the author's name The cover is blank

Worm eaten and water stained Repaired recently

Written in ordinary Naskh Not dated Probably twelfth century A H

Fol 12^b-13^a

II

العقده

Al-'Aqīdah

A copy of an *Aqīdah* ascribed to Abū bin Abī Tālib (35-40/656-661) the Fourth Caliph

Beginning

هذه العقده للإمام على بن أبى طالب رضى الله عنه وكرم وجهه
 بسم الله الرحمن الرحيم بحسب ذلك أنها المكلف أن يعلم أن الله عز وجل
 لا من سى ولا فى سى ولا على سى الى *

The work does not seem to be authentic because it contains expressions of a latter period which cannot be supposed to have been known in the early days of Hijrah

Water stained and badly damaged

The handwriting is identical with that of the preceding MS

Fol 13 -25^a

III

الورق فى العرص

Al-Waraqât fī Al-Furūd

A very useful condensed work on *Furūd* explaining the different kinds of *Fard* (obligatory injunctions) their importance and other details relating to them The work includes nearly all kinds of *frūd* either relating to theological doctrines or to the everyday practices of life

Beginning

بسم الله الرحمن الرحيم الحمد لله رب العالمين اعلموا أنها الاحوان
 اعزكم الله تعالى لطاعده ان الله تعالى فرض على عباده المكلفين مواضع
 حرمهم على طلبها وحرمهم من عباده وحدهم من تركها الى *

The title is derived from the following note in the beginning (fol 13^a)

هذه الورقات الداعية في العروض الكامنة تصدق .. الخ :

The word الورقات again occurs in the introduction thus (fol 13^b)

” .. ودامهم الله تعالى عن ذلك بهذه الآية التي صدرت بها هذه الورقات “ *

A similar note occurs in the end also (see end quoted below)

The name of the author appears in the opening note as follows (fol 13^a)

” ... تصدق الشيخ العالم جمال الدين ابي محمد عند الله بن الشيخ العالم العامل ولي الله ابي الصفا محب الدين بن حائل بن العرج بن سعيد القدسي الدمشقي الشافعي بربيل الكرم الشريف المكي “ *

Books of reference do not provide us with any account of the author
The MS also does not bear any clue to the period in which he flourished

The works do not seem to have been mentioned in any catalogue
It ends as follows (fol 25^a)

” اما طالب العلم فبركاد رضا الرحمن و اما صاحب الدنيا فبتمامي في الطعيان رواة الديلمي مختصرا عن الندي صلى الله عليه وسلم ودعوى دالله من الطعيان و الكرمات و الحمد لله رب العالمين و صلى الله على سددنا و مولانا محمد و على آله و صحبه اجمعين و سلم تسليما كثيرا دائما الى يوم الدين تمم الورقات الداعية بعون الله و حسن توفيقه “ *

Slightly worm-eaten and damaged

Written in ordinary Naskh Not dated Probably twelfth century

A H The handwriting is identical with that of the preceding MSS

Fol 25^b-29^a

IV

كتاب ما لا بد منه في مذهب الامام الشافعي

**Kitâb Mâ Lâ Budd Minhu fî Madhab
Al-Imâm Ash-Shâfi'î**

A short useful work on fiqh, according to the Shâfi'î School of Law
Beginning

بسم الله الرحمن الرحيم - و نه نستعين فال الشيخ الامام حكمة الاسلام ..
ابو حامد محمد بن محمد العرالي اعلم ان كل مسلم عاقل يجب عليه
في كل يوم و ليلة اربع مائة و اربعون قرصاً الخ *

The work has been ascribed to Abu Hamid Muḥammad bin Muḥammad al Gazzālī (d 505/1111 see Lib Cat XIII 833) But it has not been included among his composition in books of reference available here The work also does not seem to have been mentioned in any catalogue However in absence of any evidence to the contrary we may accept the said al Gazzālī as its author

The work ends as follows (fol 29)

الرابع العسرون الأسعدهاد للموف قبل حلوله الخامس العسرون لا ينسى
امور الآخرة م ذلك فكل يعرف الله *

No other copy seems to have been recorded

Not dated Probably twelfth century A H the handwriting being identical with that of the preceding MSS

Neither in Hay Kh nor in Brock

The concluding portion of fol 29 contains some extracts from *Ad Durrat al Falḥiyah fī Kashf Ulum al Aḥlīyah* (for which see Brock 1 421 and Suppl) of the same al Gazzālī

Fol 29^b-39^b

V

اللؤلؤة المنقاة

Al Lu'lu'at Al-Munqât

A collection of 40 *Aḥadīs* on *Adḥkar* The work opens with a *Muqaddimah* and ends with a *Khatimah*

Beginning

الحمد لله الذي هدانا للنوحيد وجعلنا مسامعين
اربعون حديثا يستعمل على انكار سبعه العنبا للمعبد
وجعلنا لها مقدمه و حاشيه ليرداد خلاوة في فلوب الطالعين و سمعها
اللؤلؤة المنقاة *

The name of the compiler does not appear anywhere in the MS The work also does not seem to have been recorded

It ends with the following passage (fol 39^b)

قال رابعت النبي صلى الله عليه وسلم في المنام فقلت ادع الله
ان لا يمدد فقلت قل كل يوم اربعين مرة يا حي يا قيوم لا اله الا انت
وهذا آخر اللؤلؤة المنقاة على النعمان والكمال والحمد لله *

No other copy could be traced

Not dated Probably twelfth century A H , the handwriting being identical with that of the preceding MSS

Neither in Haj Kh nor in Brock

Fol 39^b-41^a

VI

مسائل و اجوبتها

Masâ'il wa Ajwibatuhâ

A short work containing questions and answers, relating to miscellaneous points of *Fiqh*

Beginning

الحمد لله رب العالمين اما بعد فبده اسأله وردت على سددنا و مولانا
ابى محمد عدد الله بن سالم المعروف بالصوى تعمده الله برحمته
من بعض طلبة العلم القاطنين بتدر حده . . صورنا ما فولكم رضى الله
عنكم فى اعراة دعاب الى كفوى ترويحنا الى *

No details are known about the author whose full name is Abû Muhammad 'Abdallâh bin Sâlim al-Basrî al-Makkî المكى ابو محمد عدد الله بن سالم البصرى المصرى. However, it appears from the present MS and Brock, Suppl, II, 521, that our author originally belonged to Basia. Later on he settled in Mecca and died there in 1135/1723, see also Berlin, 249, S470

The present questions and answers were arranged in book-form by one of the pupils of the author 'Abdallâh bin Musâfir commonly called Sadqah, as appears from the following colophon (fol 41^a)

انتم احوة شيخنا المرحوم المدرور السبح عدد الله بن سالم البصرى
تعمده الله برحمته و كتبه تلمذه الكعبر عدد الله بن مسافر المدعو
صدقه عمر الله له و لوالديه *

No other copy seems to have been recorded

The present MS was transcribed from an autograph of the compiler as appears from the following (fol 41^a)

و قال كاتبه من حظه يعلى و صلى الله على سددنا الى *

Written in ordinary Naskh Not dated Probably twelfth century A H
Not in Brock

Fol 41^b-43^a contain some prayers and directions for their recitation

Scribe عبد الله بن علي بن محمد بن حماد

Fol 54^b-78^b

II

رسالة في وفاة اولاد مسلم بن عقيل بن ابي طالب

Risâlat fî Wafât Aulâd Muslim bin 'Aqîl
bin Abî Tâlib

A work narrating the story of the children of Muslim bin 'Aqîl bin Abî Tâlib (beheaded, 8-12-60/8-9-680), and the lamentable details of their death. The MS is full of legendary and insignificant details, which have no historical value.

By an anonymous author

Beginning

بسم الله الرحمن الرحيم - و عن ابي محمد قال لما قتل الحسين^ع بن
علي و اهدى الملعين و حرق السطان الى مخيم الحسين
... و انعد من السى الطاهر و المطهر اولاد مسلم بن عقيل^ع من
الفرع و الخوف هاربن على وجهيهما الحج *

The MS ends with the following passage (fol 78)

و على مثل هدين العلامةين العربيين . فليسك الداكن و اياهما
فليدب الداكن حب عرقه الاحران و تناعب عنه المحن و الاشجان
فظم فيهما الحج *

The handwriting is identical with that of the preceding MS

Dated 13th Jumâdâ, II, 1262/8-6-1846

The colophon of the scribe reads thus (fol 78^b)

قد تم و كمل الوفاة [sic] دعون الله و حسن توفيقه باليوم الثالث
عشر من شهر جمادى الثاني [sic] سنة [sic] الثانية و الستين بعد المائتين و الالف
بقلم العقير الى عورده العلى عبد الله بن على ... *

Scribe عبد الله بن على

Fol 79-101

III

رسالة في وفاة النبی یحیی

Risâlat fî Wafât An-Nabîy Yahyâ

A work treating of the death of Prophet Yahyâ (John the Baptist, see Dictionary of Islam, 694), the son of Zakarîyâ' (see Dictionary of Islam,

698 9) and his life The MS mainly consists of legendary tales relating to the life of the Prophet referred to above The work also tries to show resemblance between the same Prophet and al Imam Husayn bin Ali (killed 10th Muharram 61/10 10 680)

By an anonymous author

Beginning

هذه رواية النبى صلى الله عليه وسلم عن ركبنا عليا ر علي بنينا اصل الصلاة والسلام
روى فيها بعد في انه سعد بن عبد الله الاشعري لما قُصِبَ [sic] على
ركبنا مصنفه الحسن بن علي بن ابي ارمي ولدا لعنه عنى و احمل محله
منى محل الحسن الخ *

The MS comes to an end with the following (fol 101)

أ بحى بنى الله والسط سدى حدانا عروسا فى العرا بعد
احكما ان سفا فى حدانى فان لكم سانا من الله بكرم

بعد صلوة الله على محمد و عترته بعداد مائة حسم

Not dated Apparently thirteenth century A H the handwriting being identical with that of the preceding MSS

The MS bears seals of the library of Nawwab Wilayat Ali Khan of Patna City A note on the cover by some previous owner of the MS indicates that it was purchased in an Najaf al Ashraf in Rajab 1287 A H

H L No 2925

No 2835

Fol 101 lines 17 size 9 x 5 6 x 4

Al-Majmū'ah

A valuable and a rare copy of a majmu ah consisting of six treatises on horsemanship (الفرسة) veterinary art and other connected points All those treatises in this majmu ah are valuable exhaustive and bearing practical utility

Fol 1-35^a

I

العراصة في علم السياسة

Al-Firâsat fî 'Ilm as-Siyâsah

The first part of a series of short treatises on horsemanship, veterinary art and other aspects relating to horse

Author The MS has been ascribed to one al-'Abbâsî on the cover and frequently in the text also (fol 3^b, 7^b, 8^a, 10^a, 11^a, 13^b, 14^a, 14^b, 13^a, etc) But, unfortunately, reference books available here do not provide us with any account of him

A reference to az-Zamakhsharî (fol 15^a, d 538/1144) suggests that our author did not flourish earlier than the sixth century A H The MS further suggests (cf cover and the introduction) curiously enough that the contents of the present MS have been transmitted from the Prophet Sulaimân bin Dâ'ûd (Solomon, the son of David, see Dictionary of Islam, 600-605) Some pieces have also been ascribed to the Prophet Muhammad (peace be on him) and 'Alî bin Abî Tâlib (35-40/656-661), the fourth Caliph

Beginning

روى عن ابى طالب عن سدنا رسول الله صلى الله عليه وسلم
انه قال لما اراد الله ان يخلق الفرس قال للريح الجدوب ابى اريد ان اخلق
منك خلعا اجعله عرا للولاء و مدلة للاعداء .

The MS opens with a detailed *muqaddimah* (fol 1-16^a), dealing with the creation of horse, its feeding, breeding, the mode of riding it and other details, which, in the opinion of the author, are gist of the art of horsemanship (see fol 15^a)

Besides the *muqaddimah*, this first part is divided into 17 *bunûd* (chapters—a list of which has been given on fol 17^b) as follows

- | | | |
|---------------------|-----|---|
| Fol 18 ^a | I | البند [الاول] وصفته وهو بند الصرع وصفته ان
تأخذ حذلاً تكون عربى اصعدى الح * |
| Fol 18 ^a | II | البند الثانى وهو بند التاليف لاستدراج الحبل وكيفية
العمل به وهو لاجل العرس العاقل الح * |
| Fol 18 ^b | III | البند [الثالث] وهو بند التحسين وهو بند عظيم
لاجل العرس الذى يكون منكسراً من اللحام الح * |

- Fol 19 IV البند الرابع و هو بند الحكمة بفتح العرس الذى لا يقبل
الشرح ولا يقبل الركوب الخ *
- Fol 19^b V البند الخامس و هو بند التصريف و كيفية العمل به
المقصود بهذا البند حسن تصرف الفارس
للعرس الخ *
- Fol 19^b VI البند السادس و هو بند اللذة الذى يلوك به الفارس
العرس على الدرهم الخ *
- Fol 20^a VII البند السابع و هو بند المعاسة الذى ^معاش به المعلم
جمع العنزل الخ *
- Fol 20^b VIII البند الثامن و هو بند المؤنسة الذى ^مواسى به المعلم
العنزل الخواهل الخ *
- Fol 21^a IX البند التاسع و هو بند المعدة تاحده دوالس [sic] اللعاب
الذى على رفة ذلب العرس الخ *
- Fol 21^b X البند العاشر و هو بند الدوس بصلح لئدانه الفارس
س يعلمه اذا اردت ذلب الخ *
- Fol 23^a XI البند الحادى عشر و هو بند الركوب و هو لاخل لعب
الرمح ورمى النساء الخ *
- Fol 24^b XII البند الثانى عشر بند العزل اذا كان الفارس ملئس
[sic] واحدهم التصوم الخ *
- Fol 25^a XIII البند الثالث عشر و هو بند الكر و العروى ذاك متعة
تود بعتاح بها الفارس الخ *
- Fol 26^b XIV البند الرابع عشر و هو بند السيف و هذا البند حرة من
احراء الكرو الخ *
- Fol 28 XV البند الخامس عشر و هو بند حيلة الغوم و هو بند
عصبت الخ *
- Fol 31^b XVI البند السادس عشر و هو بند الرتل و هو اعظم البند
- Fol 34 XVII البند السابع عشر و هو بند اللعب بالرمح على الخواهل
بعر لكام الخ *

No other copy seems to have been recorded
Neither in Haj Kh nor in Brock

Fol 35^a-59^b

II

كتاب السياسة في علم العراسة

Kitâb As-Siyâsat fî 'Ilm al-Firâsah

The second part of the series dealing with the ways and means to control the (الحرون) horse (اصلاح و تربيت)

By the author of the preceding work (cf fol 45^b, 46^b)

Beginning

الحمد لله رب العالمين . و بعد هذا الجزء الثاني من كتاب العروسيه في علاج الحرونات من الحيل و علاج ذلك على احسن الوجوه و اقرها الح *

It is divided into 21 *bunûd* (a complete list of which has been given in the introduction, fol 36^a) as follows

- | | | |
|---------------------|------|---|
| Fol 36 ^b | I | البند الاول في حرون المسمار و هو الذي لا يعود بالحديد الحج * |
| Fol 38 ^a | II | البند الثاني من الجزء الثاني و هو بند الحرون الوقاف و هو الذي اذا دكسته وقف و لم ينقل حظوة واحدة الحج * |
| Fol 38 ^b | III | البند الثالث من الجزء الثاني و هو بند الحرون الغرار و هو الذي اذا حرن يعر الحج * |
| Fol 39 ^b | IV | البند الرابع من الجزء الثاني في حرون السباح و هو الذي اذا ركنه صاحبه الحج * |
| Fol 40 ^b | V | البند الخامس و هو بند حرون الباب و هو الذي اذا حرن لا يحرج من الباب الحج * |
| Fol 41 ^a | VI | البند السادس في الحرونات و هو بند الحرون المدوكس و هو الذي اذا حرن صاحبه يحط راسه بين يديه الحج * |
| Fol 42 ^a | VII | البند السابع بند الحرون الذي يُؤخر عن العناسي رحمه الله قال قال رسول الله صلى الله عليه وسلم ان الحرون كالرحل الحديث ان اكرمته حدث الحج * |
| Fol 44 ^a | VIII | البند الثامن و هو بند الحرون المرافق و هو الذي اذا رافق الحيل لم يعد يعارهم الحج * |

- Fol 45^b IX البند التاسع و هو بند الحرون السَّحَّاح و المصوب
و هو الذي ان اب ركنه و حرف عله فانه مصوب
و صار بسحاحة الح *
- Fol 47^b X البند العاسر و هو بند الحرون الصَّدَّاد و هو الذي اذا
دكس عله الحبل و راءها لم يعالهم الح *
- Fol 48^b XI البند العاشي عسرو هو بند الحرون الرَّدَّاد و هو الذي
اذا الكرتة يعقل بك مثل الدواحة كالمصروع الح *
- Fol 50 XII البند الثاني عسرو هو بند الحرون الامطلى و هو الذي
اذا وطعنه لا يحرج من الامطلى بل يحسن منه
و يبقى بذور مثل الطاحي الح *
- Fol 51^a XIII البند السابع [٤١٥] الثالث عسرو هو بند حرون القماس
و هو الذي اذا تحمل بالقماس يمر من صاحبه الح *
- Fol 52^b XIV البند الرابع عسرو هو بند الحرون الفاطح و هو الذي
ينقطع بك في الطريق عن الرنبي و اذا حرن
ما يحرج الح *
- Fol 54^a XV البند الخامس عسرو هو بند الحرون التَّوام و هو
الذي اذا دكسه و لحسب عله بالبر و الدكس تنام
[٤١٥] من وقته الح *
- Fol 56 XVI البند السادس عسرو هو بند الحرون العاسق و هو
الذي اذا راي الحبل لم رد ان يحرج منهم
ولو طعنه الح *
- Fol 56^b XVII البند السابع عسرو هو بند الحرون المطوع و هو الذي
اذا ذكوة صاحبه و حرن به يبقى مسي به حطرس
و يبقى الح *
- Fol 57^b XVIII البند الثامن عسرو هو بند الحرون الحنطى و هو الذي
اذا عبر الحنط او قرب منه يرمى سعفه الى الحنط
و يلصق به الح *
- Fol 57^b XIX البند التاسع عسرو من الجزء الثاني في الحروب
و هو بند البنكس و هذا الحرن يحصل للفرس من
منامة أو معاء الح *

Fol 58^b XX لعدد العشرون من الحرف الثاني في الحروفات و هو
 عدد حروف الشب و هو الذي اذا حرس و دكست
 عليه شب و رفع يديه و وقع على رحيله الحج *

Fol 59^a XXI العدد الحادي و العشرون من الحرف الثاني في
 الحروفات و هو عدد حروف اللطى و هو الذي اذا
 حرس لطي بين الحيل و كلما دكسته عن رين الحيل
 و ان كان بعيدا عنهم الحج *

No other copy seems to have been recorded
 Neither in Haj Kh nor in Brock

Fol 60^a-67^b

III

الجزء الثالث من الكتاب في علم العروسية

Al-juz' As-Šâlis min Al-kitâb fî 'Ilm al-Furûsiyah

The full title of the work runs thus الجزء الثالث من الكتاب في علم العروسية
 It contains the third part of the series treating of the various beauties and defects of the horse, its colour,
 and other peculiarities which make it either useful or harmful

By the same al-'Abbâsî

Beginning

الحمد لله رب العالمين و بعد وهذا الجزء الثالث يستمل
 على معاني اوصاف الخيل و الواهب و مكاسدها و ما يمدح مدنها و ما يدم
 قال صاحب الحديث و هو العباسي رحمه الله عليه
 دلعا اذا وجد الحج *

Besides the introduction which deals with the different kinds of the
 horse and their colours (fol 60^b-62^b), the following chapters deserve special
 mention

Fol 62^b باب ما يحمى من حوافر الخيل و ما يدم
 Fol 63^b باب في ذكر المنار من الخيل الحناد
 Fol 64^b باب في ذكر الارسل من الخيل يعود بالله مدهم قال العباسي
 رحمه الله اعلم ان الارسل هو القليل البركة الذي لا حبر فيه الحج *

No other copy seems to have been recorded
 Neither in Haj Kh nor in Brock

Fol 66^a-85^b

IV

الجزء الرابع من الكتاب في علم العروسه

Al juz' Ar-Râbî' min Al-kitâb fî 'Ilm Al-Furûsiyah

The full title of the work is الجزء الرابع من الكتاب في علم العروسه واستخراج الحبل العره في البود السليمه It consists of the fourth part of the series dealing mainly with the veterinary art relating to the diseases of horse and their treatment

By the same author

Beginning

الحمد لله رب العالمين و بعد بهذا الجزء الرابع سدمل على انه
 دافع للعلل العارجه الحبل و قد جمع ذلك في كتابه
 و عشرين بابا و به دم الكلام الخ *

Besides the introduction which contains full contents of the work it is divided into the following 28 *bunâd*

- | | | |
|---------------------|-----|---|
| Fol 69 ^a | I | اعلم ان السرطانات الحاده في علل الحبل سبع
حنوس يذكروها في هذا البند الأول في معالجه
اربعة منها الخ * |
| Fol 70 | II | البند الثاني في معالجه اربعة حنوس من السرطانات
وهم [81c] حنس البعلط و حنس البعظم الخ * |
| Fol 70 ^b | III | البند الثالث [81c] الثالث في القرس الذي على
القرس و كيف يعرج به و كيفية دراهم ناهد
المرمم العطرى الخ * |
| Fol 71 ^a | IV | البند الرابع من الكتاب في معالجه الجرد
ناهد من سخم الماعر الخ * |
| Fol 72 | V | البند الخامس دواء حنل للنعج
سناذر به و ثمره في النار الخ * |
| Fol 73 | VI | البند السادس في المونة التي تطلع على القرس
قال العباسي ناني ذلك على الحبل عن
السرب على لقب أو طرد الخ * |
| Fol 73 ^b | VII | البند السابع في معالجه العمر و ثمره سرعا و كيف
'مالح' اعلم ان صنف علة الحمر في الحبل
ان يكون الحواد قد اكل السعتر الكثير ثم
سروه القارس سوف عذبا الخ * |

- Fol 74^b VIII البدد الثامن لاراله ما فى بطن الفرس من الدود الح
 Fol 75^a IX البدد التاسع فى معالجة الحمر العقيق الذى اعمل
 و ما وحد له من مداويه فافام سنة او سنتين
 فانصف صدره و ينس اكتافه الح *
- Fol 77^a X البدد العاشر فى مداواة القمع الذى يكون على العروق
 و سنده كثرة السحاح التى تحت الفرس الح *
- Fol 77^b XI البدد الحادى عشر فى معالجة الصنة اعلم ان الصنة
 تحصل من بقل الحمل و هو داء حطر الح *

[البدد الثانى عشر فى معالجة دبرها (بدد) is wanting of introduction, fol 68^b.
 و ما يراقها]

- Fol 78^b XIII البدد الثالث عشر فى الادوية المددعة يحتر بطن
 و علامه ذلك الفرس انه لا يسمى اندا و لو كان
 و بوطاً على الربيع ليلاً و بهارا الح *
- Fol 79^a XIV البدد الرابع عشر فى معالجة الربش الحديد ادا
 بلعت [sic] الفرس شىء منها و علامه ذلك ان
 الفرس ينقى يدق و تنقى لما فرحة الح *
- Fol 79^b XV البدد الخامس عشر فى تسويد الشعر و تنبيضة
 و تكهيرة و ادا اردت تسويد الشعر تأخذ من الماء
 مقدار اوقيتين الح *
- Fol 80^b XVI البدد السادس عشر فى معالجة ابو مرة ادا اردت
 ذلك فخذ من الكثرة اوفية و من ماء الورد
 البلدى ربع اوفية الح *
- Fol 80^b XVII البدد السابع عشر فى معالجة ابو صغار هو موضع
 السناف فى انف الحيل تأخذ ربع اوفية
 فلفل الح *
- Fol 81^a XVIII البدد الثامن عشر فى معالجة المعصور ادا ركنه
 اليرقان تأخذ حليب البقر رطل سمن بقرى
 اوقيتين الح *
- Fol 81^a XIX البدد التاسع عشر فى علاج ابى مرة ادا تعلق من
 قريب
 تأخذ الماء الحار تصع فيه ملحاً
 مرّاً الح *

- Fol 81^a XX البند العسرون في علاج الحائر المعرور و هو الذي
يكن معرورا بالطول ناحده عقرب [sic] بالحصاة الحج •
- Fol 81^b XXI البند الحادى و العسرون في علاج الحمر الحدد
اذا اردت ذلك بناحد الطوله فعرصها في يد العرس
و يدورة الحج •
- Fol 82^a XXII البند الثانى و العسرون في علاج الدمنع اعلم ان
هذا البند يصلح لاخل القرس السراى الذى اذا
نظر فوسا يصل الحج •
- Fol 82^b XXIII البند الثالث و العسرون في علاج المظفر اذا
كل القرس تحت فوانه و قد اتسع باطنه
و اتسع الحج •
- Fol 82^b XXIV البند الرابع و العسرون في علاج النحسب اعلم ان
القرس اذا وصلب من السكر و عى بمائه و قد
عرب و بهوى صاحنها فيها و لم عظمها بظاء
يد فيها الحج •
- Fol 83 XXV البند الخامس و العسرون في الحمر الذى ينصرف
الى يد و ربما مرج الحج •
- Fol 83 XXVI البند السادس و العسرون في علاج الحمر العرمى
الذى يعرض للخل اذا كل السحقى في
السكر الحج •
- Fol 84^a XXVII البند السابع و العسرون في علاج المورى و هو الذى
به سوتاه معروفة الحج •
- Fol 84^b XXVIII البند الثامن و العسرون في علاج المحلرد الذى
عرب فيه الاطباء الحج •

The compiler in the following concluding note says that the present work is very precious and valuable and that such success in scholarship is very rarely achieved (fol 85^a)

ر اعلم انه ما سمع الرمال بعدل هذا الكتاب لانسال الا لآحاد السادات الاعيان
اسأل الله ان يرفع دسالى الاسلام الدانيس عن عباد الله في بلاد المعاديس الحج *

No other copy seems to have been recorded
Neither in Haj Kh nor in Brock

Fol 85^b-89^b

V

كتاب السياسة في علم العراسة

Kitâb As-Siyâsat fî 'Ilm Al-Firâsal

A work on horsemanship, ascribed to Imru' al-Qais, the famous and the foremost poet of 'Arabia in the following term (fol 86^a)

. و هو من دحائر الملوك ولا تعطه [؟ ولا تعطه] الا لمستحقه فانه
لامرئ القيس فاحتفظ به جهدي *

On folio 90^a, the MS has been ascribed again to Imru' al-Qais in the following passage

و هذه فوائد حليلة تناسب هذا المعنى في تحلية الخيل منقولة عن
امرئ القيس فصدى عن غير اهلها و هى هذه فاذا اردت الجناد . . *

In contradiction to the above, the MS in the beginning has been ascribed to one Ma'rûf as-Sâ'is, perhaps a legendary figure, in the following term (fol 85^b)

و مما نقل عن معروف السائس من كتاب السياسة في علم العراسة *

In another copy (well written and dated 1141 A H) of the MS (still unnoticed, cf Lib , H L 2209), it has been ascribed only to Imru' al-Qais in the beginning However, the ascription of the MS to Imru' al-Qais also has no authentic evidence It seems to be a mere legend, as the ascription of the previous MSS to the Sulaimân bin Dâ'ûd

Beginning

الحمد لله رب العالمين و الصلوة و السلام على سيد الاولين و الآخرين
و بعد فهذه رسالة من علم العراسة في معرفة الخيل الجناد و امائرهم
و اسائرهم الحج *

For another copy see Lib , H L 2209

Neither in Haj Kh nor in Brock

Fol 93^b-100^a

VI

فوائد في ادوبة الخيل

Fawâ'id fî Adviyat Al-Khail

A short treatise dealing with the different diseases of the horse and the ways of their treating

By an anonymous author

Beginning

و هذه فوائد جليله يستعمل على ما تيسر جمعة من ادوية الحيل و منافعها
على النعمان من ذلك فائدة لحرف الحيل بوجد كدرب الخ *

The whole work is arranged into separate *fa idahs*

No other copy could be traced

All the six treatises are in one hand Written in Naskh the headings being in red Worm eaten and repaired The MS was dated but unfortunately the portion bearing the colophon of the scribe has been damaged seriously Only the following words are extant (fol 100^a)

الحمد لله الذي جعل العلم النعمان
اول من شهر *

Probably twelfth century A H

Fol 100^b bears miscellaneous extracts

H L No 2626

No 2836

Fol 90 lines 21 size 8 × 5½ 5½ × 3½

Al-Majmû'ah

The present majmu ah consists of three works on principles of jurisprudence (اصول الفقه) and Hadis by different authors

Fol 1-79^a

I

العلم على العلامة

At-Ta'liqat 'alâ Al-Khulâsah

The above title appears on the cover The MS does not bear any clue to the title of the original text or to its author However a careful survey of the MS and the comparison of its opening portions with the beginning given in Berlin 10277 reveals that the present MS is a commentary on the difficult passages of *Kitab Al Khulasat an Nafi ah bi al Adillat al Qat'ah* (كتاب الخلاصة النافعة بالادلة القاطعة) a work on *Usul al Fiqh* according to the Zaidi school by Shihabaddin Ahmad bin al Hasan bin Muhammad bin al Hasan ar Rassas (d 22 Muharram 621/17 2 1224 for the work and the author see Brock Suppl 1 700)

Beginning

بسم الله الرحمن الرحيم - كلام الشيخ رضى الله عنه فى هذا الكتاب
يشتمل على اربعة فصول احدهما فى وجه ما دنا به و دنى به و بلى
و معانى ذلك الح *

The commentary proper runs thus (fol 2^b)

قوله على نعمه و لتكلم على الدعة بعائدتين الاولى فى حقيقة الدعمة
و الثالثة فى فسمتها الح قوله الدنى هدايا للاسلام
المدنى على ضربين اصلى و فرعى فالاصل هو التمكن و هو حلق الآله
و القدرة الح *

نور الدين اسعد بن منصور Badraddîn As'ad bin Mansûr
The name of the commentator does not appear anywhere in the main body of
the MS The above-mentioned name has been given on the cover in the
following note in the same hand

هذه التعلقة على الخلاصة تأليف ندر الدين اسعد بن منصور ذكره
فى كتاب السرح حواه الله عنا حير الجراء *

In the absence of any evidence to the contrary, we may accept the above-
mentioned As'ad bin Mansûr as the author of the present commentary
Unfortunately, books of reference, available here, do not provide us with
any account of him However, it becomes evident from an examination
of the contents that the commentator was a staunch follower of the Zaidî
school As regards his period, the MS does not throw any light However,
it is certain that he flourished between the seventh and eleventh centuries
A H (see colophon of the scribe quoted below)

It ends with the following passage (fol 79^a)

و اعلم ان العصر لا يخلو من امام فائم او من هو صالح لذلك و ان لم يقم
بطاهر الآيات التى نصب بوجوب الامامة
لقوله صلى الله عليه و آله اربعة الى الولاة الخبر والله الموفق للصواب تم
التعلقة عن الله رب الخلق فجزا الله مولعها عنا *

The work seems to be very rare Haj Kh fails even to notice the
original text Brock, 1, 403 and Suppl, mentions the text and some
commentaries upon it but not the present commentary Hence, no other
copy seems to be extant

Slightly worm-eaten and water-stained Repaired recently A very
correct copy Written in good and clear Naskh, the headings being in good
Suls References to the original text with the words قوله also being in red

Dated Thursday, the 3rd Ramadân, 1054/24-10-1644

The scribe who does not reveal his name in the following colophon
(fol 79)

و اذن الفراغ من ردها صحت يوم الخميس ٣ شعب، رمضان العظم الفكرة
من شهر سنة ١٠٥٤ من هجرة صلى الله عليه و سام برسم القعدة الفاصل
فقد الدس محمد بن احسن *

says that he transcribed the present MS for one Fakhraddin Muhammad bin Absar

Neither in Hai Kh nor in Brock.

Fol. 79^b is blank.

Fol 80-86

II

الكلمة للاحكام - الصنفه من نواعن الانام

Takmilat al-Ahkâm (At-Takmilat li'l Ahkâm) wa
At-Tasfiyat min Bawâtin al-Âsâm

An incomplete copy of a short useful work on Ethics treating of moral offences and vices. The work was originally composed as an appendix to the author's detailed and well known work *Al Bahr A. Zakhkhar* (for which see Tab Cat XIX n 1935-37 Br Mus Suppl Nos 395-422 Brock n 187 and Suppl.) often met with as separate work.

By al Mahdī al Dīn 'Allāh Ahmad bin Yahya bin al Murtada المهدى لدن الله المهدى بن يحيى بن المرتضى Imam of Zaidī sect well known for his learning and scholarship (d 840/1436-7). Some account of his life and works has been given in Lib Cat XIX 1935. For further particulars and a comprehensive list of his compositions see *Tarīkh al Yaman* of 'Abdalwāsī bin Yahya al Wāsī al Yamani pp 40-44 and Brock Suppl II 444-46.

Beginning

كتاب النكح له للأحكام و التصحيح من مواطن الانام بالغ مولانا الامام

أهدى لهدى الله أحمد بن يحيى بن الموصى

بسم الله الرحمن الرحيم اعلم ان العلم الاطلاحي هو العلم بالاحكام السريعه
كما في الشريعة *

The MS breaks off with the passage opening with (fol 86^b)

* فرع وسندى الموالاة - المعظم ب ظهور من حاله الامان

at the following

* لم يفعل له ما يستحق بالنظر الى طاعته وقد حظ عن

يعني بن ابراهيم بن الحسن بن العباس بن ابراهيم الحسني الملقب بالهاشي الى الحق
 a famous Zaidi Imam He was born at Madinah in 245/859 He came to
 Yemen in 280/893 4 He died on the night of Sunday the 19th Du l Hujjah
 298/188 910 He composed many works on various subjects For details
 about his life and works see al Wasī p 21 Brock Suppl 186 and Suppl

Beginning

الحمد لله ناظر السموات و الارض جاعل الملكة رسلا الى اعدائه مدني
 دلائل رابع اما بعد فانه لما كثر الاحاد و روايت الاحاد
 فاقرب اكرههم في هذا الفن كتابا سماه املاء و لم يوجد مثل ذلك للامام
 الهادي الى الحق يعني بن الحسن مع ان الكل منهم معروف من غير
 الراحر و انب ان اجمع في كتابي هذا لما احفظت منه من رواه
 الهادي الى الحق الح *

The compiler of this collection does not reveal his name However
 the fact that he narrated *hadis* from al Imam al Mansur bi Allah Abdallah
 bin Hamzah bin Sulaiman (d Du l Hujjah 613/March April 1217 cf al
 Wasī pp 29-30 614/1217 vide Brock 403 and Suppl) as appears from
 the following passage in the compiler's introduction (fol 214)

و بوحسب بذلك ما حدثنا به الامام المنصور بالله امير المؤمنين
 عبد الله بن حمزة بن سليمان اعر الله انصارة الح *

indicates that he flourished in the beginning of the seventh century A H

No other copy seems to have been recorded

Written in cursive Naskh with occasional marginal notes Dated
 Thursday the 3rd Muharram 1085/21 Nov 1674

Scribe حسن بن احمد بن حنبل

Fol 259^b-260 contain miscellaneous notes and quotations

H L No 2614

No 2838

Fol 361 lines 17 to 25 size 13 × 8 10 × 5½

Al-Majmū'ah

A copy of a *majmu h* consisting of three works on theology (علم الكلام)
 principles of jurisprudence (اصول الفقه) and biography (اسماء الرجال) by
 different authors

Fol 1-66^b

I

كتاب خلق افعال العباد

Kitâb Khalq Af'âl Al-'Ibâd

A copy of al-Imâm al-Bukhârî's (d 30 Ramadân, 256/31-8-870, *see* Lib Cat, VII, 129, for comprehensive bibliography *see* Brock, Suppl, 1, 260) famous work on theology (علم الكلام), in which he refutes the views of *al-jahmîyah* (الجهمية, the followers of jahm bin Safwân) and *al-Mu'tilah* (المعطلة, a section of al-jahmîyah who say, 'the names and attributes of God are created') The above title is given in Haj Kh, III, 172 and Brock, Suppl, 1, 265 The title given on the cover of the present MS runs thus

كتاب خلق افعال العباد و الرد على الجهمية و اصحاب المعطلين *

Beginning

باب ما ذكر اهل العلم للمعطلة الذين يريدون ان يدلولوا كلام الله عز وجل
حدثني الحكم بن محمد الطبري كتب عنه بمكة الح *

For another copy *see* Brock, loc cit

It was printed in Delhi, 1306 A H, cf Sarkis 536 and Brock, loc cit

Written in ordinary Naskh A very modern copy Not dated
Apparently fourteenth century A H

Fol 67 is blank

Fol 68-335^b

II

المشبه في اسماء الرجال

Al-Mushtabih fî Asmâ' Ar-Rijâl

A copy of ad-Dahabî's *Al-Mushtabih fî Asmâ' ar-Rijal* (*al-Asmâ' wa al-Ansâb wa al-Kunâ wa al-Alqâb*), a dictionary of such names *Nisbah* and a *Kunniyah* of the traditionists, as are subject to be confounded with each other *See* Lib Cat, XII, 709 and Brock, Suppl II, 46 The author, ad-Dahabî, died on 3 Du'lqa'dah, 748/5-2-1348, *see* Lib Cat, XII, 700 and Brock, Suppl, II, 45

Beginning

الحمد لله الذي لم يتخذ ولدا الح *

Written in Nasta'liq A very modern copy

Dated 27 Ramadân, 1303/30-6-1886

Scribe ابو محمد زين العابدين بطير حسن

Fol 336^a-349^b

III

الانصاف في بيان سبب الاختلاف

Al-Insâf fî Bayân Sabab al-Ikhtilâf

A copy of *al Insaf* etc the well known work of al Imam Wahallâh Ahmad bin Abdurrahim ad Dihlîwî (d 1176/1762) on the origin of the different schools of law and the divergent views of the scholars among *Sahabah* (companions of the Prophet cf Dictionary of Islam 555) *Tabi'in* (those who conversed with the companions of the Prophet cf Dictionary of Islam 624) and others See Lib Cat V 1537 38

Beginning

الحمد لله الذي بعث سدينا محمدا صلوات الله عليه وسلم *

Some account of the author's life and works has been given in Lib Cat V 1 120 It may be added here that al Imam (better known as *Shah*) Wahallâh occupies a unique place in the history of Muslim India. He was the first Indian scholar who translated the holy Qur'an into Persian. The literary language of Muslim intelligentsia in the twelfth century A H. His work on Usul at Tafsir entitled *Al Fawâ'id al Kabîr* (see for which Brock Suppl 11 615) is unique of its kind in whole Islamic literature. Moreover it was he who popularized the learning and teaching of Hadîs in India. As regards his vast knowledge and penetration into the secrets of Islamic sciences he resembles al Imam Ibn Taimiyah (d 22 11 728/29 19 1328 see Lib Cat VVI) and his pupil Ibn al Qayyim (d 751/1300 see Lib Cat V 11 323 and Brock Suppl 11 126) the two most learned authorities of all ages on the Islamic sciences. Much literature on his life and works (light and thoughtful of both kinds) has appeared lately in Urdu. Of these *Tadhkirah : Shah Wahallâh* (تذكرة شاه ولي الله) (published by Al Furqan Barailly India) a voluminous collection of thoughtful and critical papers on his life mission and works by eminent scholars of India deserves special mention.

Besides those mentioned in Brock Suppl 11 614 15 three other works of the author (i.e. *التعقيب الالهية* and *الحبر الكبير والندور النارة*) (in two vols) cf Lib Cat VII 125/10 23 25) have been published (though not edited systematically) by *Majlis-i Ilmi* of Dabhel Surat India (A H 1354 1355). Among the works of our author mentioned by Brockelmann one entitled *Tanwir al Ainain fî Raf al Yadain* (نور العين في رفع اليدين) cf Brock Suppl 11 615/9) has been erroneously attributed to him (see also Sarkis 890 who is perhaps the originator of this inaccuracy). The work *Tanwir al Ainain* in fact belongs to the present author's grandson Muhammad Ismâ'il a.h. Shahîd bin Abdalgani (d 1246/1831—Ma'arif Vol 51 No 4) bin Wahallâh ad Dihlîwî the great scholar and reformer who was martyred

during an encounter with the Sikhs at Bālākote, Punjab, in 1216/1831. For his life and works see *Ithâf an-Nuhâlî*, pp. 416-419, but the date of his martyrdom, given therein (e.g. *وكان ذلك تقريبا في سنة سبع وأربعين وعائدين*) is incorrect. The tragedy of Bālākote took place on 21 Du'l Qa'dah, 1216/8-5-1831. See for the exact date and other details Abul Hasan 'Alī an-Nadwī's *Ṣuṭ-i-Sayyid Ahmad Shāhid* (2nd edition), pp. 226, 322-378; M. Ja'far at-Thānesarī's *Savānih Ahmadī* (2nd edition), pp. 136, 142-150; 'Ubadallāh as-Sindī's *Shāh Waliyullah aur un kī Siyāsī Tahzīb*, and a criticism upon as-Sindī's work by Mas'ūd Alam an-Nadwī (*Ma'ārif*, Vol. 51, Nos. 2, 3, 4, 5). Cf. Brock, n. 503. Suppl., n. 853 and Sarkis 889, where both the name and date of the grandson (M. Ismā'il ash-Shāhid bin 'Abdalganī) have been given incorrect.

The work has been printed since long. For editions see Brock, loc. cit. It was also printed with an Urdu translation by M. Ahsan as-Siddiqī, Delhi, 1891. Cf. Brock, loc. cit.

A very modern copy. Written in ordinary Naskh.

Not dated. Apparently fourteenth century A.H.

H.L. No. 2615

No. 2839

Fol. 7. Lines 11 to 29, size 8" x 6", 6½" x 3½"

Al-Majmū'ah

A copy of a majmū'ah, consisting of two short works on different subjects by different authors.

Fol. 1-4^a

I

اللولؤ المظيم في روم العلم و التعليم

Al-Lu'lu' an-Nazîm fî Raum at-Ta'illum
wa at-Ta'lîm

A useful tract on ethics, treating of knowledge, the ways and means of acquiring it, conditions for its learning and teaching, and other connected points.

By Zaynaddîn abû Yahyâ Zakariyâ' bin Muhammad al-Ansârî ash-Shâfi'î (d. Du'l Hijjah, 926/Nov.-Dec., 1520, see ash-Sha'rânî's *Lawâiqh al-Anu'ân*, n. 113). Some account of his life and works has been given in Lib. Cat., XIII,

921 For further particulars see ash Shaṭranj ii 111-113 An Nur as Safir pp 120-125 but the date of his death recorded therein e.g. Friday the 4th Du l Hijjah 925 seems to be incorrect as 4th Du l Hijjah 925 falls on Sunday 27 11 1519 See also Brock Suppl ii 117 for full bibliography

Beginning

بسم الله الرحمن الرحيم و به نستعين
 من رغب بالعلم والعمل و بعد هذه رساله مستعمله على دن سروط تعلم
 العلوم و تعلمها و سمعها باللوئ العظم في دم التعلم و التعلم الح *

For other copies see Berlin 79-81 Cairo VII 57 158 605 Ḥafṣiyyah
 i 13/54 Brock ii 99 and Suppl The work has been printed in Cairo
 1319 A H (cf Sarkis 487 and Brock loc cit)

Written in Naskh the headings given on margins in red

Dated the first day of Jumada II 1175/28 12 1761

The colophon of the scribe runs thus (fol 4)

بم الكتاب بحمد الله و حسن توفيقه ديار النصار عزة حماد الباني [sic]
 سنة ١١٧٥ خمس و ستين و مائه و الف
 على يد الافل س ب
 صالح عمه الله له و لوالدته *

Scribe عمر بن صالح

Fol 4^b is blank

Fol 5-7

II

رساله

Risâlah

A short tract containing miscellaneous notes relating to mysticism grammar and other subjects

The following opening piece supposed to be some mystic expression is unintelligible to us

اما بعد بعد انت طي ارم بركت منه بركل مصطفي ارم الح *

The following note on the cover in the same hand

هذه رساله العالم العلامة الشيخ عثمان بن سعد عفى الله عنهما *

ascribes the tract to ash Shaikh Usman bin Sanad which in absence of any evidence to the contrary may be accepted Some account of ash Shaikh Usman bin Sanad's life and works appears in Lah Cat XII 755 but the date of his death given therein e.g. 1250 A H is not agreed upon

by latest authorities Brock, Suppl., II, 791, places his death in 1257/1834
For his works and bibliography see Brock, loc. cit.

Written in mixed Naskh and Nasta'liq Not dated Probably latter
part of thirteenth century A.H.

The scribe, who does not reveal his name, in the following note (fol. 7^a)

و كتبه الفقير لاحده في الله الشرح عدد الله بن الحاج عيسى .

says that he transcribed the present MS for one of his intimate friends,
ash-Shaikh 'Abdallâh bin al-Hâjj 'Îsâ

H.L. No. 2613

No 2840

Fol. 87, lines 9 to 13, size 8" × 5", 5½" × 3½"

Al-Majmû'ah

The present *majmû'ah* contains three treatises on different subjects
by anonymous authors

Fol. 1-59^b

I

رسالة في فصل مكة

Risâlat fî Faḍl Makkah

A short work on the virtues of Mecca, pilgrimage and other connected
points

By an anonymous author

Beginning

الحمد لله رب العالمين و الصلوة و السلام على رسوله الامين .
اما بعد فعدة رساله تتعلق بفصل مكة و ما يتعلق بها من مصاعف الاعمال
الصالحه الخ *

The MS neither bears the title nor the author's name The above
title has been derived from the opening passage of the text (quoted above)
The author could not be traced Further, his references to *Hanafî* School
of Law as of his own (10^b, 12^b, 31^b) indicate that our author was a Hanafî
scholar

The work is divided into two *bab* and a *Ḥatimah* as follows

- Fol 2^b I الباب الأول في ذكر الحرام [الحرم] وحدوده ومواضعه
 Fol 12 II الباب الثاني في ذكر مكة المكرمة والسب الحرام وما
 يتعلق بها *
 Fol 40ⁱ III الحائض في ذكر الطواف وصائفة وما يتعلق به من السنة
 والأدعية وسبب المعنى وأدعيةه وفصل الحج والعمرة
 وعدد المواضع المستحب فيها الدعاء بمكة المكرمة
 وذكر الصعابة والأولياء المدفونين ما وعبر ذلك
 من ذكر المواضع المأثورة بها *

The MS ends with the following passage (fol 59^b)

بعض الله بركاتهم
 و انعمهم الطاعة في الدنيا والآخرة
 و حمدك يا ا [حم] الرحمن *

No other copy seems to have been recorded

Written carelessly in ordinary Naskh Not dated Apparently
 thirteenth century A H (see the MS No 2840/2 below)

Fol 60 -76

II

رساله في المولود

Risālat fī Al-Mawlid

A short work on *maulid* containing biographical notes and other events
 connected with the birth of the Prophet

By an anonymous author

Beginning

الحمد لله العزى العالى الربى الطالب الى *

The MS neither bears the title nor the author's name It ends with
 the following passage (fol 75^b-76)

اللهم اسعدنا من حوض بركات محمد صلى الله عليه وسلم
 بم المولد الشريف بحمد الله وعونه الحمد لله الذى نعمه بدم الصالحات
 و بدول الدكات و الحمد لله رب العالمين *

The handwriting is identical with that of the preceding MS Dated
 Wednesday the 15th Rabī II 1280/1864

The colophon of the scribe reads as follows (fol 76^a)

و كان العراع من [sic] يوم الريع [sic] الاربعاء خمسة عشر
[خامس عشر] ربيع الآخر سنة ١٢٨٠ — تم ندد العقدر الكعدر السدد دحم الدين
القادري *

Scribe دحم الدين القادري

Fol 76^b–80^a are blank

Fol 80^b–85^a

III

استفتاء عن الشاه ولي الله

Istiftâ' 'an Ash-Shâh Walî'allâh

An *istiftâ'* (استفتاء, e.g. question, inviting the legal opinion of the authorities on Islamic Law) concerning the celebrated Indian scholar and saint Shâh Walî'allâh ad-Dihlawî (d. 1176/1762, cf. No 2838/3 above). The MS quotes certain opinions of Shâh Walî'allâh, expressed by him in his different works on various topics and invites the views of the learned professors of al-Azhar University, Egypt whether these views of Shâh Walî'allâh are not heretic.

By an anonymous author

Beginning

الحمد لله الذي احبى الشريعة على مدى الايام اما بعد
بما سادتنا العلماء ما مولكم في عالم مشهور بانه سدى و كثر من
اهل السنة و الجماعة يعتقدون في وصله و هذا العالم مدفع [؟ صدف]
كتنا بالعربية من حملتنا كتابا سماه حكمة الله الدالعه الحج *

The MS does not mention Shâh Walî'allâh anywhere by name, but the works and views quoted there are his and well known to everyone who has got some access to his works. His book *Hujjat-ullah-Albalighah* حجة الله الدالعه is very noted and extensively read and appreciated book.

The compiler in the following concluding passage (fol 85^a)

و لما كذب المسئلة متعاهه بامر الاعتقاد كتبنا نسخا عديدة
و ارسلناها من طريق كندرة لمعور بكونكم .

says that due to the question being a theological one, several copies of the present *istiftâ'* were made and subsequently sent to Egypt through different channels to get a reply. Whether this 'champion' of Islâm got any 'reply' from the learned men of al-Azhar is not known to us.

Written in clear Naskh, but very carelessly. Not dated. Probably thirteenth century A H.

H L No 2997

No 2841

Fol 106 lines 11 size 8 × 5 5 × 3

Al-Majmû'ah

A copy of a Majmu'ah consisting of five short works and tractates on prayers and other subjects by different authors

Fol 1-3^b

I

دعاء عكسه

Du'â' 'Ukkâshah

A penitential prayer opening as follows

اللَّهُمَّ مَا كُنْتُ الْقَوَالَ وَمَا دَانِي الرِّجَالَ وَمَا حَسَى الْفَعَالَ الْح *

The compiler is not known. A copy of the same has been noticed in Ind Off 2217 but the end given therein does not tally with that of our MS

Not dated. Apparently eleventh century A H the handwriting being identical with that of the MS No 2841/4 below

Fol 3^b-11^a

II

درر مسعاه

Darûd Mustagâsah

A copy of a darud (prayer for the Prophet) in which the word *al Mustagâs* (المستغاث) occurs in each sentence

Beginning

الْحَمْدُ لِلَّهِ عَلَى مَا مَضَى وَالصَّلَاةُ عَلَى مُحَمَّدٍ حَبْرِ الرِّجَى
مَدْحُكَ يَا سَوْلَ اللَّهِ ابِ حَيَا اللَّهِ الْمُسْتَغَاثُ إِلَى حَضْبِ اللَّهِ الْح *

The compiler is not known

No other copy seems to have been recorded

Not dated. Apparently eleventh century A H the handwriting being identical with that of the MS No 2841/4 below. Vowel points put carelessly

Fol 11^b-12^b contain two other short prayers

Fol 12^b-48^b

III

درود اکبر

Darûd Akbar

A prayer for the Prophet, beginning as follows

اللهم صل على محمد سَدِّ الْمُرْسَلِينَ اللهم صل على محمد سَدِّ الْمَدْعَمِينَ
اللهم صل على الح *

The compiler is not known

A work entitled *Darûd Akbar* has been noticed in Ind Off, 355/2, but the beginning does not agree with that of our copy

The prayer ends with a reference to the first four Caliphs and members of the Prophet's family (fol 48^b)

The handwriting is identical with that of the MS No 2841/4 below
Vowel-points put carelessly

Fol 49^a contains another short prayer

Fol 49^b-66^a

IV

الكواكب الدرية في مدح خير البرية

Al-Kawâkib Ad-Durriyah fî Madh
Khair al-Barîyah

A copy of al-Bûsîrî's (d 694/1294-5) *Qasîdat al-Burdâ*, the well-known poem in praise of the Prophet See for the work and the author Lib Cat, XXIII, 2529-2536, xxvi

Beginning

أَمِنْ تَدَكَّرِ حِذْرَانٍ بِيَدِي سَلَمٍ مَرَحَتْ دَمْعاً حَرَى مِنْ مُقَلَّةِ بَدَمٍ

Written in clear Naskh between gold and red-ruled borders with full vowel-points, though not given very correctly

Worm-eaten and water-stained Repaired recently

Dated Monday, the 24th Rajab, 1081/28-11-1670

The colophon of the scribe, who prefers to omit his name, reads thus (fol 66^a)

تمت وصيدة بردة [البردة] في يوم الاثنين [الاثنين] ٢٤ شهر رجب
المرجع سنة ١٠٨١ *

Fol 66^b is blank

Fol 49^a-66^b have been misplaced in binding They should come before fol 67

Fol 67^a-106ⁱ

V

العدد

Ad'iyah

A collection of prayers including prayers for the Prophet (صلوة)

Beginning

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

The MS does not bear any clue either to the title or to the compiler

The handwriting is identical with that of the MS No 2841/4 above

H L No 3025

No 2842

Fol 102 lines 12 size 6 × 4 4½ × 2½

Al Majmū'ah

A copy of a majmū'ah consisting of five independent works and short tractates on theology (المعاني) fiqh (jurisprudence) and other connected subjects by different author

Fol 1-46

I

مسالك الحج

Manāsik al Hajj

A copy of *Manāsik al Hajj* of Tāqīddīn Ibn Taimiyah al Harranī al Hanbalī (d 728/1328) For the work and the author see Lib Cat XXI No 2805 (1) see also No 2828/1 above The copy corresponds to the copy mentioned in Lib Cat loc cit above

Beginning

الحمد لله
 من المسلمين أن أكذب في بيان مسالك الحج *

A clean and correct copy Written in clear Naskh

Not dated Probably thirteenth century A H Similar to that of Muhammad bin Yusuf as-Sûratî (d 1361/1942), see No 2842/2 below

Fol 1^a is in a later hand, fol 1^b is blank

Fol 2 should come before fol 3 It has been misplaced in binding

A fly-leaf in another hand bears a list of the works included in the present Majmû'ah, which is not altogether correct

Fol 46^b is almost blank

Scribe of the copy mentioned in Lib Cat, Vol XXVI, No 2805(1), is given as Ibrahim bin Salemin bin Sarhan ابراهيم بن سالمين بن سرحان

Fol 47-52^b

II

كتاب حتم القرآن العظيم

Kitâb Khatm al-Qur'ân al-'Azîm

A prayer to be recited at the completion of a reading of the holy Qur'ân

Beginning

صَدَقَ اللَّهُ الْعَظِيمُ وَ نَلَّعَ رَسُولُهُ الْكَرِيمُ اللَّهُمَّ رَدِّنا تَقَعَّلْ صَدِّنا
حَتْمَ الْقُرْآنِ وَ تَكَادَرْ عَدَّا الْحِمْ *

It comes to an end with the following passage (fol 52)

.. وَ اَحْعَلْ اللَّهُمَّ يَا مَوْلَانَا آجِرَ كُلِّ مَدِينَةٍ مِنَ الدُّنْيَا لَا إِلَهَ إِلَّا اللَّهُ ..
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ صَدَقَ اللَّهُ الْعَظِيمُ الْحِمْ *

The compiler is not known The present copy seems to be a complete and condensed one, since various portions of it have been noticed separately in Berlin, 3865, 3866/3, 4, 5

The above title has been derived from the following note on the cover, in the same hand

هذا كتاب حتم القرآن العظيم *

Written in very ordinary Naskh, with full vowel-points, though not put on very correctly

Not dated Probably thirteenth century A H

Scribe محمد بن ملا احمد بن محمد عتدة

The scribe in his concluding note (fol 52^b), which is undated, says that he transcribed the present MS for the use of his son Another short

note (fol 52^b) indicates that the present MS once belonged to one lady Ruqayyah bint Hasan al Mustafa

The cover (fol 47*) bears signature of the well known Indian scholar Maulana Muhammad bin Yusuf as Surati (d 1361/1942 cf Islamic culture Ma'arif Vol 50 No 3—Editorial) The signature is similar to the hand writing of fol 1 see No 2842/1 above

Fol 53 is blank

Fol 54-63

III

الأجوبة الكافية السادسة

Al-Ajwibat Al Kâfiyat Ash-Shâfiyah

The above title has been taken from a note on the fly leaf in the beginning (see No 2842/1 above) which reads in full thus لأجوبة الكافية السادسة فى مناقرة الشيخ محمد بن عبد الوهاب و أهل الوسم The cover of the present MS bears the following note about the title and the nature of the work (fol 54)

هذه مناقرة حرب بن السمع محمد رحمه الله و بن أهل العلة ر العسوة
من علماء أهل الرسم فى استكمال أهل السكك و العسوة فاحادهم حمه الله
بجواب شاب و كلام * الخ

The work mainly deals with bribery (الرسوة) and refutes those of his contemporaries from Wasjim (الرسم) a place in Yamamah Najd cf Yaqut IV 930) who happened to insist on its validity in certain cases The author holds that bribery cannot be valid in any case according to the law His arguments are based wholly upon the *Quran* *Sunnah* and *Ijma*

By Muhammad bin Abdalwahhab an Najdi (d 1206/1792 see Lib Cit XXVI No 280/4)

Beginning

سألهم رحمكم الله عن رشوة الحاكم الذى و د من سول الله صلى الله عليه
و سام انه لعن الاشئ و المرشئ و ذكرهم ان بعض الناس حملها على ما اذا
حكم الحاكم بعين الحق و اما احد رسوة من صاحب الحق و حكم له به بئى
عده حلال الخ *

No other copy seems to have been recorded The handwriting is identical with that of the MS No 2842/1 above

Fol 63^b-82^b

IV

المسائل الاربع

Al-Masâ'il Al-Arba'

The present part of the Majmû'ah contains some incomplete pieces of a few works of Muhammad bin 'Abdalwahhâb (d 1206/1792 see No 2842/3 above). Most of the folios are misplaced and no arrangement has been maintained. However, a careful and exhaustive survey of the whole MS reveals that a complete part of a work of the above-mentioned author, entitled *المسائل الاربع والقواعد الاربع*, comes out of these misplaced and torn folios. It should be arranged as follows:

Fol 77, 78, 79, 80, 81 71, 63, 64, 65 66 67 68 69, 70

Beginning (fol 76^a)

والشيخ محمد بن عبد الوهاب الحمد لله الذي يستدل على وجوب
وحدة ما له الحق *

For a copy of the present MS see Lib Cat XXVI No 2805

Fol 71 bears the opening portion of the 2nd part (*القواعد الاربع*) of the present work. It opens as follows (fol 71^a):

وصل و هذه اربع قواعد من قواعد الدين يميز بها المسامح المسموحين
من المسموحين *

and ends abruptly with the following (fol 71^b):

و لئن سألتهم من خلق السموات و الارض ليعولن الله ول انرايتهم ما . . *

Fol 63^b contains the first page of *Kitâb at-Tauhîd* the well-known work of Ibn 'Abdalwahhâb (for a copy of which see Lib Cat, X, 585). The following note on the fly-leaf in the beginning

ذكر ما في هذا المجموع من النسخ كتاب متن التوحيد
ايضاً للنسخ . . . *

indicating that the present Majmû'ah consists also of a copy of *Kitâb at-Tauhîd*, is quite misleading. The MS contains only a fragment of the same.

Fol 73^a-76^b also contain a fragment of some work on Tauhîd and its implications. The tone of the writing resembles that of Ibn 'Abdalwahhâb.

It opens thus (fol 73^a):

صلى الله عليه وسلم قال فدل ان يموت بخمس نال ان من كان فداكم كانوا
يتخذون العذر، ألا فلا تتخذوا العذر مساحد الحق *

Ind (fol 76¹)

والله تعالى له حق له ملك منه مخلوق كالعبادة - الإخلاص
الدركل الحروف *

The handwriting is identical with that of the MS No 2842/1 above

Fol 83^a-102^b

v

كشف السمات من التوحيد

Kashf Ash-Shubuhât min At-Tauhid

A defective (from the beginning) copy of a work dealing with *Tauhid* (Unity of God) and the doubts arising out of misconception of this fundamental principle (of Islam) By Ibn Abdalwahhab the author of the preceding work

The MS opens abruptly as follows (fol 82)

محمد صلى الله عليه وسلم وهو الذي كسر صر هؤلاء الصالحين
إرسله الله إلى أناس ينعبدون ويحكمون ويصدقون ويذكرون الله ولكم
تجعلون بعض المحلومات وسائط بينهم بين الله الخ *

End (fol 102^b)

إدانه قوله ذلك فادهم استبدوا الكفرة الدنيا على النعمة فصرح ان هذا
الكفر والعذاب لم يكن بسبب الاستعداد والجهل او النقص للدين او محبة للكفر
و ادعا سنده ان له في ذلك خطأ من خطوط الدنيا فادبه على الدين والله سبحانه
و تعالى اعلم و صلى الله على سيدنا الخ *

The present MS does not bear the title or the author's name However the end of our copy agrees with that of *Kashf ash Shubuhât min at Tauhid* as recorded in Ind Off 2049

For other copies see Ind Off loc cit Br Mus 1262/2 ii It may be noted here that the present MS is a separate work of Ibn Abdalwahhab and hence it should not be confounded with *Kitab at Tauhid* or other works of the author on the same subject Similarly four works (i.e. كتاب الدرر كسف السمات and تفسير السمات) included in Br Mus 1262/2 are four separate short works of the present author See Levy Ind Off loc cit who is not clear on the point

The work has been printed since long (Dellhi 1895 and Cairo 1351 A H cf Brock Suppl ii 31/2)

The handwriting is identical with that of MS No 2842/1 above

H.L. No. 2565

No. 2843

Fol 51, lines 19, size 8"×5", 7"×4"

Al-Majmû'ah

The present majmû'ah consists of three works (two in Arabic and one in Persian) on principles of jurisprudence (*أصول الفقه*) by different authors All are in one hand

Fol 1-19^b

I

عبد الحكيم في احكام الاجتهاد و التعليل

'Iqd al-jîd fî Ahkâm al-Ijtihâd wa at-Taqlîd

A copy of *'Iqd al-jîd fî Ahkâm al-Ijtihâd wa at-Taqlîd* of Shâh Wali'allâh ad-Dihlawî (d 1176/1762)

Beginning

الحمد لله الذي بعث سديا محمدا الى العرب الخ *

For details see Lib Cat , XIX, 1, 1539

It may be added here that the work has been printed since long, Bombay, 1327 A H and with Urdu translations in 1274 and 1310 A H , cf Brock , Suppl , II, 615/11

Written in Nasta'liq between red and blue-ruled borders Not dated Apparently the latter part of thirteenth century A H , the handwriting being identical with that of No 2843/2 below

Fol 1^a bears a note in another hand indicating that the author's death took place in 1180 A H , which is not correct

Fol 19 is misplaced It should come before fol 20 and 21

Fol 20^a is blank

Fol 20^b-42^b

II

رسالة في الاجتهاد و التعليل

Risâlat fî al-Ijtihâd wa at-Taqlîd

A short work on *Ijtihâd* (e g to apply one's own judgement and knowledge to derive conclusion on a legal or theological question) and *Taqlîd* (i e to follow a religious leader or *Imâm* without personal enquiry) in refutation of a treatise by Maulanâ 'Abdalhaqq al-Muhammadi, who seems to be a contemporary of the author The author supports *Taqlîd* and holds that it is

valid in Law The arrangement of the work is that he first quotes the passages from the work of the said Abdalḥaqq and then details his assertions in his refutation

Beginning

بسم الله المعنى كل بحمد [sic] وسبعين يقول عند العلم
 نصر الله حال الحمدى العزجوى بعد صلوة على النبي وآله واصحابه
 ان مولانا عند الحق وشر الذي يلعب نفسه بالمحمدى قال اما بعد
 بعد اختلف الامور السخ *

This Abdalḥaqq al Muḥammadh a native of Benares India was a prominent scholar of thirteenth century A H After completing his studies at Delhi he travelled to Yemen and studied from the renown Muḥaddiq of the place Muḥammad bin Ali al Shaukanī (d 1200/1834 see No 2843/1 above) and others Afterwards he permanently settled in Makkah and died there in Du l Hijjah 1286/1870 The well known Indian scholar Nawwab Siddiq Hasan Khan al Qannanji al Bukhari (d 30 Jumada II 1307/20 2 1890 cf Brock Suppl ii 809-861) took *ya aḥ* from him at Makkah in Rajab 1280/1869 and was proud of it (see Ithaf an Nubala pp 264 60) For further details see Ithaf loc cit and Maarif Vol 51 (1943) No 3

Nothing is known about Abdalḥaqq Naṣrallah Khan al Ahmadi al Khurjawi العزجوى نصر الله حال الحمدى the author of the present work However it is evident from his introductory passage (quoted above) that he was a contemporary of Abdalḥaqq al Muḥammadh and hence a scholar of thirteenth century A H The contents of the work suggest that he was a strict *Muqallid* (e g a follower of a particular school of Law) and strongly opposed to the views expressed by Abdalḥaqq al Muḥammadh who did not believe in *Taqlid* (to follow a particular Imam without questioning his judgements)

No copy either of the original treatise of Abdalḥaqq al Muḥammadh or the present work seems to have been recorded

The handwriting is identical with that of the preceding MS No 2843/(1) above Dated 9 Ramadan 1277/22 3 1861

Fol 43 - 1^b

III

رساله در احکام و تعلیل

Risālah dar Ijtihād wa Taqlid

A short tract in Persian treating of the validity of *Taqlid* according to the Shīʿi doctrines The work was composed in the middle of 1200/1840 بقوم العلم when some questions upon the subject were put to Maulana As Sayid Muḥammad a well known Shīʿi scholar of the time (d 1284/1867 cf

Brock, Suppl., n, 852) According to the instructions of the said As-Saiyid Muhammad, one of his pupils, who does not reveal his name (*see* quotations below), wrote the present treatise, comprising full answers to the questions referred to above. The author holds that *T'aqlîd* (i.e. to follow learned men other than *A'immaḥ-i-Ma'sûmîn*) is valid according to Law. The work is based upon the sayings of eminent Shī'ah traditionists and scholars.

Beginning

الحمد لله الذي يحق الحق بكلماته . اما بعد درین حرورمان که
 اواسط سده یکهزار و دو صد و یکصد و پنجاه و پنج هجری است ، بعضی از دانشدان
 سرمدل صدق و صواب درعم فاسد خود ایرادات . نموده
 بعضی از سببان با صدق و صفا آدرا بطور استغناء بخندند با افاد
 عالم ربانی معتقد العصر مولانا السدد محمد داماد
 برکاته و راد افادته و رستاده حسب ایمانی حداد سابق الالغاف یکی از
 مقتصدان ادوار آن حضرت درحوز فهم عامه مومنین تکرررم آورد
 س — اولا عمده اعتراض و درعم آنها سخن لا حواب این است که
 تقلد عمر معصوم از معتزعات و بدعات ۲

ج — برطالان حق حقیق محقق و مستور به مادد که الح ۴

The MS does not bear any title

No other copy is known to us

Slightly worm-eaten, repaired recently. The handwriting is identical with that of the preceding MS. Dated Thursday, the 16th Ramadân, 1277/29-3-1861

The colophon of the scribe reads thus (fol. 51^b)

تمام شد کار من نظام سد بتاریخ ساردم رمضان المبارک سده ۱۲۷۷ هجری
 روز پنجشنبه بنام ید خط شیخ عبد الرحمن ولد شیخ دهبو ساکن رامپور *

Scribe شیخ عبد الرحمن, son of Shāikh Nannhu (a native of Rāmpūr, India)

H.L. No. 2564

No 2844

Fol. 69, lines 9 to 20, size 6" × 4", 5" × 2½"

Al-Majmû'ah

A copy of a *majmû'ah* consisting of six works and tractates on theology by different authors

Fol 1^b-7^a

I

بدء الاعمالی

Bad' Al-Amālī

A copy of *Bad' al-Amālī* or *al-Qasdat al-Lamiyat fi al-Tauhid* القصد اللامی فی التوحید the well known metrical tractate on the theological doctrines according to the Sunni Creed with an interlinear Persian translation

By Sirajaddin Abu Muhammad Ali bin Uman al-Ushbi al-Harami al-Hanafi سراج الدین ابو محمد علی بن عثمان الأوسى العزاسى الحنفى (d. 69/1173) a scholar of sixth century A.H. who according to Ind Off 1897 completed it in the year of his death. See also Hajj 1416 and Broel 1429 and Suppl.

Beginning

بَعْدَ اَعْدَدِ مِی دَدِ اَرَمَلِ تَوْحِیدِ مُنَظِّمِ کَافِی

For other copies see Berlin 407 Cotha 667/1 Wien 1140 Ind Off 828/2 1897 Buhar 446/1 Pampur 1416 Aksaraylı 1322 and Brock Suppl. 1761

For numerous commentaries and glosses upon the work see Hajj 1416 loc cit Broel 1429 and Suppl. 1429 and Suppl. 1429

For a few commentaries and glosses see also Jib Cat. V. 13-16

Written in Nasta'liq with full diacritical marks the heading and interlinear translation being in red

Not dated. Probably thirteenth century A.H.

The cover contains a question (استفتاء) about a case of marriage and its answer by one Muhammad bin Salih

Fol 7^a 8^b

II

کتاب الطالب

Kifāyat at-Tullāb

A metrical tractate on theology according to the Sunni Creed with an interlinear Persian translation

Beginning

اَلْحَمْدُ لِلّٰهِ الَّذِیْ مَعْرُوْدَا مِی مَالِکِ لَا مُرِیْدَ اَدَا
وَرَبُّوْهُ دَاوُدُ - مَعْرُوْدَا لَطِیْفِ الْمَعْدِیْ مَعْرُوْدَا
سَمْعُهَا کَافِیَةُ الطَّالِبِ مِی دَهْمِ وَالْکَرَمِ بِالصَّوَابِ

Author 'Ali as-Sagîr علي الصغير The author's name appears in the following concluding line of the text (fol 8^b)

بسمنا على الصغير هداية مولاة على الكندر

Nothing is known about him The following note in the beginning (fol 7^a)

عقده على الصغير تلميذ شيخ حوضي

indicates that the present author was a pupil of one Ash-Shaikh al-Jauhari

The handwriting is quite identical with that of the preceding MSS

Not in Haj Kh

Fol 8^b-10^a

III

مادحة الاسعاف

Mânihat al-Is'âf

A copy of a metrical treatise on theology according to the Sunni Creed with an interlinear Persian translation

Beginning

لله حمدي و الصلوة و السلام على النبي و آل و الصحب الكرام
و بعد لي عده الاسعاف سميت مادحة الاسعاف الح

Author Muhammad bin Muhammad al-Magribi al-Mâhki al-Azhari محمد بن محمد المغربي المالكي الازهرى The name of the author appears in the concluding note of the scribe, who does not reveal his name and seems to be a pupil of the author, which reads thus (fol 10^a)

تم مدطومة سيدى و شدي محمد بن محمد المغربي المالكي الازهرى *

The name of the author and title have been given in the beginning as follows (fol 8^b)

عده شيخ امام محمد ازهرى *

However books of reference available here do not provide us with any account of the author

The handwriting is quite identical with that of the preceding MS

Not in Haj Kh

Fol 10^b contains a versified prayer Fol 11^a is blank

Fol 11^b-27^a

IV

حَوْشَةُ التَّوْحِيدِ

Jauharat At-Tauhid

A copy of *Jauharat at Tauhid* a well known metrical treatise on theology with an interlinear Persian translation

Beginning

الحمد لله على صلاته دم سلام الله مع صلاته

و بعد فالعام بامل الدين محترم يحتاج للنسب

و هذه احوزة لعندها حوزة التوحيد ود هده بها

By Abu l Imdad Burhanaddin Ibrahim bin Ibrahim bin Hasan bin Ali al Laqani al Maliki على ابراهيم بن ابراهيم بن حسن بن على الاعداد برهان الدين ابراهيم بن ابراهيم بن حسن بن على اللغاني المالكي a prominent scholar and saint of his time His death took place in 1041/1631 while returning from pilgrimage Some account of his life and works has been given in Lib Cat V n 456 For a detailed account see *Khulasat al Asar* i 6-9 Sarkis 1592 Brock n 316 and Suppl

Due to its importance the treatise has been commented upon by eminent scholars including the author himself and his son Abdassalam al Laqani al Maliki (d 1078/1668 see Lib Cat \ 570 cf also Haj Kh n 655) For copies of various commentaries upon the present work see Brock loc cit For copies of *Ithaf al Murid bi Jauharat at Tauhid* (of Abdassalam al Laqani al Maliki) an enlargement of *Irshad al Murid* (a concise commentary by the same author upon the present work) see Lib Cat X 570-572 For editions of the original treatise and some of its commentaries see Brock loc cit

Written in ordinary Naskh with frequent diacritical marks the interlinear Persian translation being in red

Not dated Probably thirteenth century A H

Fol 27^b is blank

Fol 28 -36^b

V

عقده السبائي

Aqîdat Ash-Shaibânî

A copy of *Aqîdat ash Shaibânî* a metrical tract on theology according to the Sunni Creed The name of author or the title do not appear anywhere in the MS The above title has been borrowed from Berlin 1933

Beginning

ساحمد ربى طاعه و تعددا و اظم نظما فى العفده اوحداً [اوحداً]

The present 'Aqīdah is generally ascribed to al-Imām Muhammad bin al-Hasan ash-Shaibānī السيباني (d 189/804, see Lib Cat, XIX, 1, 1593), the second of the two chief exponents of Hanafī School of Law (see Haj Kh, IV, 214, 243, Berlin, 1933, Brock, 1, 172 and Suppl.) But a careful examination of the text reveals beyond any doubt that the present work could not be ascribed to the above-mentioned ash-Shaibānī. It consists of many internal evidences to the contrary. As for instance, the following line in the text (fol 30^a)

و من قال مخلوفاً كلام العدا معد حالف الاحماع حبلاً و الكدا

condemns those who believe in the *Malhūqīyat* of the Qur'ān (e.g. who believe that the Qur'ān is created), which is a later idea that became prominent in the reign of Al-Māmūn al-'Abbāsī (198-218/813-833), that is, after the death of ash-Shaibānī. Moreover, a reference to al-Imām ash-Shāfi'ī (d 204/820), a pupil of ash-Shaibānī, in the following line (fol 35^b)

معدا اعتقاد الساعى امامدا و مالك و الدعمان ايضاً و احمددا

as the 'Imām' of the author supports our conviction and leads to presume that the compositor of the tract under notice was a Shāfi'ī scholar of later age. The fact that Muhammad bin 'Abdallāh bin Qādī 'Ijlāun az-Zarā'ī (d 876/1471, see Ad-Dan' Al-Lāmī, viii, pp 96-97) wrote a commentary upon the same (cf Brock, Suppl, 1, 291/ix), suggests that the author of the present work flourished not later than ninth century A H.

For other copies see Berlin, 1933 34, Gotha, 659-60, Paris, 4585, Brock, 1, 172 and Suppl. For editions and copies of various commentaries upon the same see Brock, loc cit.

Written in Naskh Not dated Probably thirteenth century A H

Fol 37^a-69^b

VI

شرح عقيدة الياضى

Sharḥ 'Aqīdat Al-Yāfi'ī

An anonymous commentary (in Persian) on the well-known 'Aqīdah of Abdallāh bin As'ad al-Yāfi'ī (d 20 Jumādā, II, 768/22-2-1367, see Lib Cat, XIII, 908, Brock, 11, 176 and Suppl.), opening as follows

علا ربنا عن كذب او اين او متى و عن كل ما فى بالدا يتصور الح

This 'Aqīdah, which is better known as *Qasīdat-'Alā Rabbunā* (قصيدة علا ربنا, cf Lib Cat, XXVI, No 2804 (1)), is in fact a small part of al-Yāfi'ī's detailed versified work (in 160 verses, cf Berlin, 2000) *Shams*

al Iman wa Tauhid ar Rahman wa Aqdat Ahl al Haqq wa al Iqan
 (سمن الإيمان و توحيد الرحمن و عقدة أهل الحق و الاقان) for which see Lib
 Cat XIII 908 fol 114^a-120^a Berlin 2000 Brocl u 177/2 and suppl)

Beginning (fol 37^a b)

الحمد لله الذي هدانا لهذا
 أما بعد حوّن إفاضل رباني شرح
 منظومة عددة السبع الحليل اعنى شرح محمد المعري الارزقي بتمام وصدق
 د خاطر فار حظور نمود كه شرحى لطيف در عددة عالم العلامة
 اسنى السبع النافى مدس الله سره العود سارم اعلم قال
 العاظم عالى رعا [علا] عن كنف عنى ناك و مدره اسب در دكا ما حل شانه
 از حوى و حكوىكى الس *

The MS does not bear any clue either to the author or to the title
 It appears from the introduction quoted above that he also wrote a com-
 mentary (of which no copy is known to us) on the *Man umah* of Muhammad
 al Magribi (see No 2844/111 above) No other copy is known to us

Written in ordinary Nasta'liq Not dated Probably thirteenth century
 A H

H L No 2563

No 2845

Fol 92 lines 15 to 17 size 7 × 9 5 × 21

Al-Majmû'ah

A copy of a majmu'ah consisting of two works (one being in Persian)
 on prayer (for the Prophet) by different authors

Fol 1^b 2

I

العوائد المهد و العوائد السند

Al-Farâ'id al Bahîyah wa Al Fawâ'id As Sanîyah

A rare copy of a useful work on prayer It consists mainly of the
 prayers for the Prophet in different forms indicating various aspects of his
 life and virtues Prayers to God recensed from the Prophet have been
 also included frequently after each ten *Salat*

Beginning

الحمد لله الذي زين سماء الادعية و الادكار بالصلوة و السلام على النبي المختار . اما بعد فاعول العدد . . . محمد عباد الدين بن محمد شهاب الدين السافعي الكوكبي . و كاتب الصلوة على النبي الاكرم من اشرف القرب . . . و جمع مستعدا بالله سبحانه التصلية على خير الانام . . . و قد ادرج فيها بعد كل عسر صلوات . . . الادكار الواردة و الدعوات الماثورة معه صلى الله عليه و سلم . و سميتها بالعوائد الذهبية و العوائد السنية الح

Author Muhammad Giyâsaddîn bin Muhammad Shihâbaddîn ash-Shâfi'î al-Kaukanî الكوكبي السافعي الشافعي الكوكبي . Reference books do not provide us with any account of the author . However, it is evident from his name that he was a Shafi'î scholar of Kaukan, South India

No other copy is known to us

A very neat and correct copy with occasional marginal additions
Written in clear Naskh Not dated Probably thirteenth century A H
Neither in Haj Kh nor in Block

Fol 22-28^b are blank There are some blank fly-leaves in the beginning

Fol 29-92^b

II

ترغيب اهل السعادات على تكثير الصلوات

Tarîgb Ahl As-Sa'âdât 'alâ Taksîr aş-Şalawât

Some chapters from *Jadib al-Qulûb ilâ Dîyân al-mahbûb* (for which see Lib Cat, VI, 490 and Ind Off, Pers, 720-722) of ash-Shaikh 'Abdalhaqq bin Saifaddîn ad-Dihlavî (d 1052/1642, see Lib Cat, V, 11, 404, VI, 490), selected by the author of the original himself (see introduction quoted below)

Beginning

و بحمد الله الملك الكوادر الكريم اهتدى اللهم يا فارح اللهم و يا كاشف العم محبت دعوة المصطربين . . . هدية عدة فصول مستحقة من كتاب حذب العلوف الى ديار المكشوف الذي انعم الله به على القاريه عدد الحق من سعد الدين انتخبها بالتماس بعض احوان الصدق . . . مسماه بترغيب اهل السعادات على تكثير الصلوات . . . دكر فوايد صلوات و نتائج و ممرات آن بدانكه فوايد صلوات دعويه الح

The present abridgement ends with the following passage (fol 64^b)

و اِنِّي نَعِمْتُ اِرْعَانًا مَعْرُوحًا اِنِّي فَعَدْتُ اَسْبَ سَنَحًا رَدِّكَ رَبِّ الْعَرْشِ
اَبَدِ الْعَالَمِينَ دَعَا سِدِّ مَدْنَحَ حَبِّ الْعُلُوبِ *

Fol 64^b-92^b contain collections of prayers (صلوات) for the Prophet ascribed to various saints and scholars. The *Salauats* were compiled by a ^h Shaikh Abdalhaqq as appears from the following concluding passage (92^b)

بِسْمِ الصَّلَاةِ الَّتِي جَمَعَهَا الشَّيْخُ الْمُحْكَمِيُّ السَّيِّدُ عَدَدُ الْحَقِّ الدَّهْلَوِيُّ
وَدَسَّ اللَّهُ اسْرَارَهُ *

No other copy of the present work (e.g. *برغبت اهل السعادات* ^{الح}) seems to have been recorded. However a copy of a *muntakhab* from *Jaqb al Qulub* (منبع ارب كتاب حبب العلوب) is noticed in Ind Off 2586 which beginning agrees with that of our copy. But the compilation of the same has been ascribed in Ind Off loc cit to an anonymous author while our copy is definite about the title and the author.

Written in Nasta'liq. Not dated. Probably thirteenth century A.H. There are some fly leaves in the end.

HL No 2561

No 2846

Fol 30 lines 9 to 13 size 8 × 4½ 5½ × 3

Al-Majmū'ah

The present majmū'ah consists of eight tracts mostly on prayer by different authors.

Fol 1^b-3

I

دعاء

Du'ā'

An anonymous prayer beginning as

وَاللَّهُمَّ إِنَّهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَمْدُ *

It is mainly composed of verses from the various surahs of the Qur'an. The compiler is not known.

The following note on the cover

كتاب احزاب السادة *

goes to say that the present MS contains *Ahzâb*, ascribed to Abu'l Hasan 'Alî bin 'Abdaljabbâr ash-Shâdîlî (d 656/1258), but it does not seem to be correct, as the beginning and subject-matter of the present MS do not agree with those of the works of ash-Shâdîlî noticed in Berlin, 3868, 3875, 3878 and other catalogues

Written in clear and good Naskh, with full diacritical marks on thick creamy paper, within gold-ruled borders The frontispiece is illuminated by decoration

Not dated Probably thirteenth century A H

A fly-leaf in the beginning bears another short prayer beginning as follows

اللهم اهدنى فممن هديك و عافنى فممن عافى *

Fol 3^b-7^a

II

حزب

Hizb

Another anonymous prayer, beginning as follows

حم تدبريل الكتاب من الله العزيز الحكيم *

The compiler is not known It is composed mostly of the verses from the various *sûrahs* of the Qur'ân

The handwriting and illuminations are quite identical with those of the MS No 2846/I above

Fol 7^b-8^a bear another short prayer, opening as follows

أمدك يا الله العلى العظيم وحده و كعرب بالجدد و الطاعون الح *

Fol 8^a-8^b contain a prayer entitled *As-Salât Al-Mutalasmîyah* (الصلوة المتلسمية), ascribed to Ash-Shâikh al-Akbar Muhyî addîn Ibn al-'Arabî (d 638/1240 see Lib Cat, XXVI 2789/1)

The following note at the end (fol 8^b)

عن الخصارى

indicates that the present prayer was narrated by one al-Hafuâwî

Fol 9^a contains another short prayer At the end of the prayer one Ahmad Bahjatî in a note says that he tried experimentally the above-mentioned prayer

Below this another '*Azîmah* called '*Azîmat al-jânn* (عزيمة الجان) is mentioned with certain instructions to apply the same

The following note at the end

ود احرى السمع محمد ابن الشيخ عطا الخطيب بالمسجد الكرام المكي
على ما احاره استاذة المرحوم مولانا السدد العالم العلامة عدد الرحمن الديارى
رحمة الله عليه

goes to say that the above '*Azîmah* was granted to the compiler (who does not reveal his name) by one ash-Shaikh Muhammad bin ash-Shaikh 'Atâ, *imâm* of the sacred mosque of Mecca and he, in his turn, was granted *Ijâzah* by his *Shaykh*, one 'Abdarrahmân an-Nahârî

Written in good Nasta'liq within gold-ruled borders Not dated
Probably thirteenth century A H

Fol 15^b-20^b

V

قصيدة في مدح النبي صلى الله عليه و سلم

**Qaṣîdat fî Madḥ an-Nabîy Ṣallallâh 'alaih
wa Ṣallam**

A *Qasîdah* in praise of the Prophet, ascribed to al-Imâm al-A'zam Abû Hanîfah An-Nu'mân bin Sâbit al-Kûfî (d 150/767 see Lib Cat, V, 1, 147-149, and Brock Suppl, 1, 284-85)

Beginning

يا سدد السادات حدثك فامدا ارحو رماك واحتمى بحمكا

The following note in the frontispiece

قصيدة حواحة عالمان امام اعظم

says that the present *Qasîdah* is by al-Imâm al-A'zam It ends as follows (fol 20^b)

صلى عليك الله يا علم البدى ما حس مستاق الى مدواكا
وعلى صحتك الكرام حمديم و التاعس و كل من والاكا

Copies of such a *Qasîdah* have been mentioned in Cairo, vii, 540, Saikis, 303 and Brock, Suppl, 1, 287/xii, but the beginning has not been given For editions, Turkish, Persian and Urdu translations, see Brock, loc cit

Written in clear Nasta'liq on thick creamy paper within gold ruled borders with full diacritical marks. The frontispiece is illuminated. Not dated. Probably thirteenth century. A H

Scribe *حليل بن محمد بن عبد الله الاوسوي*

Fol 21^a 21^b contain miscellaneous prayers ascribed to different persons. The margin of fol 21^b also contains a short prayer.

Fol 22 23^b

VI

دعاء يوم عاشوراء

Du'â' Yaum 'Ashurâ'

A prayer designated to be read on the day of *Ashura* (e.g. the tenth of Muharram). The prayer is preceded by an introductory note in which the compiler (who does not reveal his name) narrates some peculiarities of this prayer on the authority of his Shaikh Husain bin Muhammad bin Hasan al Basri al mimi who narrates the same from his Shaikh Hasan al Ujumi al Makkî (d 13 Shawwal 1113/14 3 1702 see Lib Cat V 279 Brock n 392 and Suppl.)

Beginning

سبحان الله ما احمران و به اعش الح *

For a copy of the same see Lib Cat XXXI

Written in clear Nasta'liq. Not dated. Probably thirteenth century. A H

Fol 22^b 23^a contain miscellaneous short prayers.

Fol 23^b-28

VII

علوه

Ṣalât

A copy of an anonymous prayer for the Prophet beginning as follows

اللهم ان الله و ملائكة يصلون على النبي فانها الدنيا اذوا
يا من هو النبي لا اله الا هو صل على سيدنا الح *

The compiler is not known. No other copy seems to have been recorded.

Fol 25^b-28^a (on the margin) contain a copy of the well known *Al Qasdat al Munfariyah* (العصدة المنفرة) of Abu l Fadl Yusuf bin Muhammad bin Yusuf an Nahmî at Tuzarî *رسم النحوي الدورى* (d 505/1113 or 513/1119 see Brock n 268 and Suppl.)

Beginning

اِسْتَدِي اَرَمَةً تَدْفِرُحَ مَدَّ اَدَنَ لَنَّاكَ بِالْقَرَحِ

For a copy of the same see Lib Cat , XVIII, 1, 1291/x, where the work has been ascribed to 'Afifaddîn 'Abdallâh bin As'ad al-Yâfi'î (d 768/1368), which seems to be incorrect, see Haj Kh , iv, 551-53 As-Subkî, *Tabaqât ash-Shafi'iyat al-Kubrâ*, v 24-25, and Brock , loc cit

For other details, various commentaries, copies and editions see Haj Kh , loc cit , Brock , loc cit and Sarkîs, 266-67

Written in clear Nasta'liq within gold-ruled borders, with full diacritical marks Not dated Probably thirteenth century A H

Fol 28^b-30^b

VIII

دعاء

Du'â'

An anonymous prayer beginning as follows

اَللّٰهُمَّ احْضَرْنَا مِنْ حَمْدِكَ اَعْدَانَنَا مِنْ نَفْسٍ اِيْدِيْنَا وَمِنْ حَاجَتِنَا اِلَيْكَ *

The compiler is not known No other copy seems to have been recorded

Written in clear Nasta'liq Not dated Probably thirteenth century A H

H.L. No. 2560

No. 2847

Fol 54, lines 18 to 20, size 8"×4½" 5½"×3"

Al-Majmu'ah

A copy of a *maġmû'ah*, consisting of three treatises on mysticism, of which one is in Persian

Fol 1^b-3^t

I

رسالة في الصوف

Risâlat fî At-Taşawwuf

A short tract (in Persian) dealing with unityism or unity of existence (وحدة الوجود), according to the mystic way of thinking

Beginning

ان دات مقدس كه حود او عى دات اوسه بعداد و اشار
در بعداد الح *

The MS does not bear either title or the author's name

No other copy seems to have been recorded

Written in Nasta'liq Not dated Probably twelfth century A H
(see No 2847/II below)

Fol 1^a 4^a 5^a are blank

Fol 5^b-49

II

العشرة الكاملة

Al-'Ashrat Al-Kâmilah

A useful work on mysticism dealing with the following ten important points (مسائل) e.g. (i) المعرفة (knowledge) (ii) توحيد دانه تعالى (unity of God) (iii) الروح (soul) (iv) في اسمائه وصفاته تعالى (about His names and attributes) (v) المحلى عن الرذائل (five pillars) (vi) الحب (love) (vii) المحلى بالعصائل (to abstain from vices) (viii) المحلى بالعصائل (to be adorned with virtues) (ix) السبق بالحسن (a peculiar sort of ecstasy of the sufis) and (x) السبق بالحسن (to compete in virtues)

Beginning (fol 4^b 5^a)

يا من ادب ادب له حود الا ادب الا و بما يكون ادب
اما بعد فعول العدد المعاول كليم الله بن نور الله عدة رساله العنا من اقبال
المسابيح حتى اعكف [sic اعكف] في سبعة [sic العشرة] الاحدية من 400
رمضان المعار من سده الف اربع و تسعين و اربع و منها على
عشرة ايام فتعجب اليوم الال في المعرفة و اليوم العالي في توحيد
دانه تعالى تلك شدة كماله و سمعتها بها لمطاعها لها
اليوم الاول اسم ان المعرفة علمي و حالي اما الاول الي *

Reference books available here do not provide us with any account of the author Rahmāllāh bn Nurallāh كليم الله بن نور الله. However it is evident from the date of the composition (1092 A H) given in the introduction (see beginning quoted above) that he was alive in the latter part of the eleventh century A H. Prominent sufis belonging to earlier periods have been quoted frequently.

The MS seems to be rare. No other copy appears to have been recorded.

Written in Naskh, the handwriting being identical with that of the preceding MS

Dated Tuesday, the 8th Ramadân, 1195/28-8-1781

The colophon of the scribe, who does not reveal his name, runs thus (fol 49^a)

تم كتابة هذه المسحقة يوم الثلاثاء من الرمحان [sic] سنة الف
و مائه و تسعون و خمس [sic] من الهجرة النبوية ... بتاريخ هشتم
شهر رمحان المبارك سنة ١١٩٥ هجرى روز سه شنبه فعل گرفته شد *

Some folios have been misplaced in binding

Neither in Haj Kh nor in Brock

Fol 49^a-54^b

III

قطعات شعریه

Qat'ât Sheriyah

Some pieces of verse, having a mystic colour, divided under different headings The first piece, under the heading العلم والعصر والغيبه , شرح علم العلم والعصر والغيبه , opens thus

لب [sic] فى العصور درجه العلى مرحدا نى دعايه العصورى
ايس العصور لى تدرية فرط شوق العواد ادا حوى

The compiler is not known However, a piece in praise of Kāshmir (فى مدح الكشمير [sic] كشمير), fol 51^{a,b}) suggests that the poet has been in India

Written in Naskh Not dated Apparently the latter part of the twelfth century A H , the handwriting being identical with that of the MS No 2847/II above

H.L. No. 2562

No. 2848

Fol 60, lines 17 to 28, size 9 $\frac{1}{4}$ " × 5", 8 $\frac{1}{2}$ " × 4 $\frac{1}{4}$ "

Al-Majmû'ah

The present *majmû'ah* consists of eight tracts on prayer and allied subjects in Arabic and Persian by different authors

Fol 1^a-8^b

I

رساله فی الاسماء

Risâlat fī Al-Asmâ'

A tract in Arabic giving in detail the various names and attributes of God names and titles (الاعقاب) of the Prophet Besides these various names given below are also recorded

- (i) Alī bin Abī Tālib (d 40/661) the Fourth Caliph
- (ii) Fatimah (d 11/632) the daughter of the Prophet and the following saints have also been given
- (iii) Shāhib Muhyi addin Abdalqādir al-Jilī (d 61/1166)
- (iv) Shāhib Mu inaddin Chishtī (d 632 or 633/1234 1236)
- (v) Shāhib Farīdaddīn Gharībzākar (d 664 or 668/126 , or 1269)
- (vi) Shāhib Nizāmaddīn Auliya (d 725/1324)

The names of the holy Qur'an as recorded in the book itself have also been collected in the end (fol 8^b)

Beginning

عن ابی شریفة رضى الله عنه قال قال رسول الله تعالى صلى الله عليه وسلم
 ان الله [sic] لله تعالى تسعة وتسعون اسما الح *

The MS does not bear either title or the compiler's name
 No other copy seems to have been recorded

Fol 9^a-16^b

II

تجويد الصلوات

Tuhfat as Ṣalawât

The present MS contains only the last portion (حاشية) of *Tuhfat as Salawat* a work (in Persian) on excellence and legal bindings of prayers (صلوة) by Kamaluddin Husayn bin Ali al Wa'iz al Kashifi الراغب الحاشي the well known scholar (d 910/1504 see Lib Cat VI 498) For a complete copy of *Tuhfat as Salawat* see Lib Cat XIV 1281 where the work is noticed under the title *Tuhfat as Salat* (تجويد الصلوة) See also Haj Kh u 230 where the work is named *Tuhfat as Salawat* تجويد الصلوات

The following note تجويد الصلوات at the end (fol 16^b margin) of the present MS supports Haj Kh s statement

Beginning (fol 9^a, margin)

در بیان صلوات متدوئے، بدانکه اخصاء انواع صلوات [صلوات]
که علما و مشایخ *

(fol 9^b)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَ اَوْالِهِ الْاَسْمَاءِ *

After a comparison of the MS under notice with the Lib MS (cf vol vi, 1281) of *Tuhfat as Salawat* it appears that the main prayers (صلوات) (in Arabic), which number forty, have been recorded in (اصل الصلوة) (حوس) and the notes (in Persian) preceding them have been placed on the margin.

The main work is written in very ordinary Naskh and the notes on the margin are in good clear Nasta'liq.

Fol 15^a-16^b contain miscellaneous short prayers (ادعية)

Fol 17^a-21^a

III

مناجات

Munâjât

Various forms of *munajat* (e.g. prayer دعاء literally 'whispering to') in Persian and Arabic mixed with Persian are ascribed to Ash-Shaikh Muhyiaddin 'Abdalqâdn al Jili (d. Ramadân, 561/July 1166, see Lib Cat, XIII 851).

Beginning

مناجات سلطان المسانج و الاولاء ... و درسد محی الدین عند القادر
حیالنی اهی بحرم درکاب عالم الہی بحرم درکاب
مہم درویشان الہی *

Fol 17^a (margin) bears a versified *munâjât* in Persian ascribed to the same al-Jilî, opening as follows

مناجات حصرت عوب الاعظم
حدایا مرا دستگیری نکن مرا حواری در و ب پندری من

Fol 17^b-20^a consist of some metrical prayers in Persian ascribed to Shamsaddin at-Tabrizî (d. 645/1247, see Lib Pers Cat, Sup I 1820), commonly called *Shams-i-Tabriz*, the well-known saint and the spiritual guide of Jalâladdîn ar-Rûmî (d. 5 Jumâdâ, II, 672/17-12-1273, see Lib Cat, I, 59).

The first of these metrical prayers opens thus (fol 17^b margin)

مداحات حصرت شمس دربر قدس الله سره العربی

[آزاده] بفرارم دربادرس الهی کس نیست حر و نارم دربادرس الهی

Fol 20-24* (margin) bear miscellaneous prayers (ادعیه) in Arabic meant for different days of the week

Fol 24*-33*

IV

وصیت نامه

Wasiyat Nâmah

A very useful treatise (in Persian) dealing with some important problems of sufism such as existence (وجود) unity of existence (وحدة الوجود) and their implications Questions touching this world (دنيا) and the next world (معنی) also have been discussed fully It is based on the sayings of eminent sufis

The compiler is not known

Beginning

بسم الله الرحمن الرحيم الحمد لله رب العالمین
نام این رساله
وصیت نامه است وصیت اول است که بنویسد و بنویسد داد و هرچه بدد
ارو بدد و هرچه دادند ارو دادند هو الاول و الآخر و الطاهر و الناطق الح *

No other copy seems to have been recorded

Fol 34^b 35^b consist of a *Naqsh* (نقش) of *Ism Al lah* (اسم الله) with full explanation of its various lines and compartments (خانه)

Fol 36 contains a prayer called *Hizār : Qadiri* for safety from enemy devils wizards and other calamities The prayer is preceded by a formula for its recitation and application

Fol 36^b-47*

V

درود جوته

Darûd i-Gauṣiyyah

A work on prayer (صلوة) in Arabic (the introduction and formulas being in Persian) The compiler of the present treatise has made it a point to mix the name (or title) of Ash Shaikh Abdalqadir al Jili (d 561/1160) with every *Salat* recorded in the work The author in his introduction (see the beginning quoted below) says that in composing the present

work, he was inspired by divine revelation, and after completion of the same, the Prophet himself blessed him in the dream and expressed his pleasure and acceptance of the *Salât* by Almighty

Beginning (fol 36^b)

الحمد لله رب العالمين اما بعدة منكوبد بدة صعيث
 نعمت الله بن فضل الله بدورى چون نظر کردم بر محبت من بشيخ
 سيد شاه محي الدين در دل اين بدة از واردات سبحانى و الهام ربانى
 وارد شده كه نام ايسان بدرد پعمبر صلى الله عليه و سلم جمع كرده شود
 چون از تاليف اين درود فارغ شدم حضرت رسالت پناه را بخواب ديدم و مشرف
 شدم فرمان شد اى نعمت الله درود من در حضرت
 قدول افتاد الح *

The prayer (صلاة) proper opens as follows (fol 37^a) :

اللهم صل على محمد و آله و على غوث المومنين
 اللهم صل على محمد و آله و على غوث المسلمين

Compiler Ni'matallâh bin Fadlallâh Bannauri نعمت الله بن فضل الله Nothing is known about the life and dates of the present compiler بنورى

Fol 47^a-49^a contain various names and titles of Shaikh 'Abdalqâdir al-Jîlî (d 561/1165) and other short prayers (ادعية)

Fol 35^b-39^a (margin) consist of a short work on the virtue (فصيلة) of الصمد. It begins as follows (fol 35^b, margin)

بسم الله الرحمن الرحيم - فصيلة الله الصمد بشار است اما مختصر بيان
 كرده شد بدست و هفت باب - باب اول در بيان دعوت نصاب و زكوة و عشر
 و فعل - باب دوم در كفايت مهمات - باب سوم . النج *

The work is divided into 27 short chapters (ابواب, cf introduction)
 The work proper opens thus (fol 35^b, 36^a, margin)

باب اول در بيان دعوت نصاب و زكوة و عشر و فعل چون كسى حواهد
 دعوت كند اول بايد كه الله الصمد احب يا اسرافيل النج *

The work also contains some *Nuqûsh* according to the system prevalent among sûfis

The MS bears no clue to the author No other copy seems to have been recorded

Fol 46^b, 47^a (margin) contain miscellaneous titles of Shaikh 'Abdalqâdir al-Jîlî (d 561/1165).

Fol 49^b-50^b

VI

دعاء چهل کاف

Du'â' Chihâl Kâf

A copy of *Du a chihâl Kaf* beginning as follows

اَسْمِعْ عَلَيْنَاكَ وَ عَرِّمْنَاكَ عَلَيْنَاكَ
 بِحَقِّ الْكَافِ احْبَبْ وَ اطْع لِي
 بِحَقِّ كَعَاكَ رَبِّكَ كَمْ نَعْبُدُكَ وَ اَكْفَهُ الْح *

For details see Lib Cat \\\VI No 2795 (IX) p 66 This short prayer as its name indicates consists of some meaningless words denoting certain divine effects according to sufis notions and contains altogether forty ج an alphabet of Arabic letters

Fol 50^b-51^a contain a copy of *Du a Āghura* (دعاء عاشوراء) for a copy of which see Lib Cat XXVI No 2779 (VIII) and No V/VI above

Fol 49^b-51^a (margin) consist of various prayers with instructions for their recitation and application

Fol 51^b is blankFol 52^a-56^a

VII

دعاء

Du'â'

A prayer composed in the name of the Prophet and designated for safety from various calamities either they be from human beings devils or the jinns (الجن)

Beginning (fol 52)

هَذَا كِتَابٌ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَشَرِيِّ وَالْعَرَبِيِّ وَالْعُرْسِيِّ
 إِلَى مِنْ طَرِيقِ الدَّارِ مِنَ الرُّوَادِ وَالْعَمَّا إِلَّا طَارِقًا بِطَرَفِ بَعْدِ أَمَّا بَعْدُ
 إِنْ لَمْ يَكُنْ فِي الْحَقْلِ سَعَةُ الْح *

End (fol 56)

وَأَعِدُّهُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى

حَبْرُ حَلَقَةِ الْح *

The compiler is not known

Fol 56^b-60^b

VIII

هفت حصار

Haft Hişâr

A prayer (in Arabic) designated for victory and safety from enemy, stated to be compiled by al-Imâm Ja'far as-Sâdiq (d 148/765) (on the authority of the Prophet himself), cf introduction, the relevant passage, from which may be quoted here (fol 56^b, margin)

... حضرت رسالت صلی الله علیه و سلم را در جواب دید که نزدیک
او آمد و گفت که فرزندم جعفر صادق آیات فتح و نصرت را
از قرآن مجید جمع کرده است و زیرا هفت حصار نام کرده است اله *

Beginning

بسم الله الرحمن الرحيم - فالحصار الاول و ادا مرات القرآن جعلنا بيدك
و بين الدين اله *

Fol 56^b, 57^a bear introduction (which is in Persian) to the present work, explaining its origin, efficacy and peculiarities of the same

Fol 57^b (margin) consists of a formula to apply *sûrat al-Ikhlâs* (سورة الاخلاص, ch cxii of the Qur'ân) for any purpose

Fol 58^a (margin) contains a formula for application of 'Alim (عليم), one of the attributes of God

Fol 60^b also contains a formula for the recitation of some prayers

All are in one hand, written partly in Naskh and partly in Nasta'liq, between red-ruled or red-blue-ruled borders. Arabic versions almost bear full diacritical marks, though sometimes not put very correctly

Not dated Probably thirteenth century A H

Fol 51^b is blank

H.L. No. 2650

No. 2849

Fol 369, lines different (from 30 to 50), size 12½" × 7½", 11" × 5½"

Al-Majmû'ah

A valuable copy of a majmû'ah, comprising 20 works (in Arabic and Persian), mostly on sûfism by different eminent sûfi scholars. All are in one hand. Written towards the close of the eleventh century A H. Slightly

worm eaten and damaged. Repaired recently. However most of the treatises in this Majmu'ah are valuable as a source of knowledge.

Fol 1-27*

I

مواقع الحكوم و مطالع اهل الاسرار و العلوم

Mawâqī' An-Nujūm wa Mawâqī' Ahillat Al-Asrār wa Al-'Ulūm

A work on sufism dealing mainly with the following three points (i) al *Gayat* (الغاية the end) (ii) al *Hidayat* (الهداية guidance) and (iii) al *Wilayat* (الولاية holiness). It was composed at Almarīyah (المريه) of Yaqut Mujaḥ al Buldan iv 517 18) in Ramadan 590/June July 1199 at the request of one of the author's disciples Abu Muḥammad Abdallāh Badr al Habāshī al Harranī at Tamīmī see Haj Kh v 234 35 Brock 1 443/19 and Suppl. For full contents see Berlin 2908.

By Muḥyī addīn Ibn Arabī (d 26 Rabi' II 638/16 11 1240) see Lib Cat XXVI 2789/1

Beginning

الحمد لله الحكيم العليم المقسم بمواقع الحكوم
فيلاي [sic] دا العمل السالم فاني وصحت هذه الرساله الموسومه بمواقع
الحكوم و مطالع اهل الاسرار و العلوم من فارق اوطانه و هجر
احواده و روح عن بلاده بذلك الاس الطاهر ابو محمد
عبد الله بن الكششى الكرابي النعمي و سألتني انصاح طريق
من انى الله يعلم ما لم يعلم *

For other copies see Berlin loc cit Gotha 887 Wien 1907 Paris 1338/3 Cambr 1139 Peshawar 1048 Asafiyah 1 392/58 Ind Off 1298 and Brock loc cit. For a commentary upon the same by Abdarrazzāq al Qashshā (d 730/1330) see Berlin 2909.

It was printed at Cairo 1325/1907 (see Brock loc cit and Sarkis 180).

Written in scholarly cursivo hand (Naskh and Nasta'liq being mixed). Not dated. Apparently latter part of the eleventh century A.H. the hand writing being identical with that of the following MS.

The cover bears a quotation in another hand from the author's well known work *Al Futuḥat al Mawāḥiyah* (for which see Lib Cat \ 865-69 and Sarkis 178) in which he has made a reference to the present work. (Cf Haj Kh loc cit and also al *Futuḥat* Bulaq edition 1269 A.H. Vol 1 p 372 and it is also recorded therein that Shāikh al Arabī composed this book in twenty one days in the month of Ramadan in the year 595 A.H./1199).

A fly-leaf in the beginning (in the same hand as the quotation on the cover) bears a note containing the list (though not very correct) of the works included in this Majmû'ah, which runs as follows

رسائل ابن مجموعه شريفة جمع كرده مولانا عيات الدين حسنى رحمه الله
كه ار اول تا آخر بخط شريف ايشان اسب *

Of the above-mentioned Maulânâ Gīyāsaddīn Husain we will know something hereafter. In the introduction of the MS No 2849/II below (fol 27^b) he surnames this collection of sûfic works *Al-Khirqāh* (العرقه), see the introduction quoted below (No 2849/II). Similarly in his preface to the MS No 2849/X below he surnames this Majmû'ah *Khirqat al-Ma'ârif*.

The cover also bears an illegible seal with the following note

تاریخ سب پنجم شهر رمضان سده ۱۱۰۰,۰۰۰ (۹) داخل کتبخانه شد.

Fol 27^b-63^b.

II

النباط الفوتحات المکی [المکیة]

Ilṭiqâṭ al-Futûḥât al-Makkîyah

Selected chapters from *Al-Futûḥât al-Makkîyah* of Ibn 'Arabî (d 638/1240, see No 2849/I above). For copies of *al-Futûḥât* and other particulars see Lib Cat, X, 865-69, Brock, Suppl, 1, 792-94/11, and Sarkîs, 178.

Beginning

معارف فتوحات مكة الله القلب و ملتقدها [sic] التحقق بغاية فصوى الحمد
..... اما بعد يقول [sic] يقول العدد العقر الى الله المنتظر
لشهود العين فقير عبات الدين حسنى هذه بددة تستمل على
انتخاب الفتوحات المکی [sic] اردت ان احعل تدمدا و تدركا من رفعات هذه
المجموعة المسماة بالخرفة لجامعته .. و حقق بان تتمم هذه المجموعة
دون هذه الرقة السريعة دافص (الانتخاب من باب [sic] الباب الثاني و العشرون
و ثلثمائة في معرفة مدرك من باع الحق بالخلق الح *

The MS contains chapters cccxxii, cccxxiii, cccxxv, cccxli (incomplete), cccxvii, cccxviii, cccxix of *Al-Futûḥât* (Cf *Bulâq* edition, Vol iii).

Compiler Gīyāsaddīn Husain عياك الدين حسنى. Works of reference do not provide us with any account of him. However, from his submissions in his colophons (see No 2849/VI, VII, X, XIII, XV, XVI, XVII, and XIX below), it is gathered that he was a distinguished scholar and fond of standard sûfic works who flourished in the latter part of the eleventh century A H. He seems to be a *pupil* of Mir Sayyid Muhammad whom he always accompanied (See No 2849/XIII below). It also appears from his own

submissions (cf colophon of No 2849/XIX below) that he assisted his patron Mir Sayyid Muhammad in discharging the *Diwani* affairs of the province of Allahabad and *faujdar* of *parganah-Kurah* and etc in 1080 A H. Another work of him entitled *Sah in* (a collection of 70 Ahadith with their explanations in Persian) is noticed in *Lib Cat* XIV 1205. In the following passage which occurs in the introduction of *Sah in* (fol 2)

اما بعد اني مختصر اندكی اس از احادیث نبوی که مقرر شد
در اندامی مطالعه بعضی از کتب احادیث و عنبر جمع کرده بود در دست
که سوره بتحریر و رشد نمودن و رصد و تبیین رفعت بر مجموعه که مسمی بتحریر
اس مرفوع شده *

he refers to al *Khurqah* the present collection of him (see the beginning quoted above)

The MS is an autograph of the compiler the handwriting being identical with that of the rest. Not dated. Apparently towards the close of the eleventh century A H.

Fol 64^b-70

III

الامر المحکم المربوط

Al-Amr Al-Muhkam Al-Marbût

An incomplete copy of Ibn Arabîs *Al Amr al Muhkam al Marbûf fî ma Yalam li Ahl Tarîq Al lah min Ash Shurûf* لاقل لما نلزم الامر المحکم المربوط فيما نلزم لاقل *طوبى الله من السروط* For a complete copy of the same and other particulars see *Lib Cat* XXVI 2789/13

The present MS comes to an end with the following passage (fol 70^a margin)

و من لوازمهم اذا سقط معهم شئ اصابه او مال و لو كان
مانه الف دينار و يكونون * [مسوا] عنها

A misleading note on the cover says that the work is *الدبريات الالهية* (for which see No 2849/IV below) of the same author

Fol 70^a-89^b

IV

الدبريات الالهية في اصلاح المملكة الانسانية

At-Tadbîrât Al-Ilâhîyâh fî Islâh Al-Mamlukat Al-Insânîyah

A copy (defective from the beginning) of Ibn Arabîs *At Tadbîrat Al Ilahîyah*. For a complete copy of the same and other particulars see

Lib Cat., XIII, 887 See also Ind Off, 1313, Brock, Suppl, 1, 795/18
It was printed in Leiden, 1919, cf Brock, loc cit.

The present MS has been interwoven with the preceding MS, and written together as one work (both being left incomplete and defective)
It opens just from the place where the preceding work comes to an end abruptly with the following passage (fol 79^a, margin)

[و يكونون قد مشوا عندها] فافتش ايها الطالب الحبيب دسات التسلم
و اخرج بالحريّة عن رق الانكار الح *

The above passage falls on fol 8^b of Lib MS (XIII, 887), bearing the concluding portion of the *Muqaddimah*

The handwriting is identical with that of the rest

Dated the last Friday of Safar, 1089/12-4-1678

The colophon of the scribe reads thus (fol 89^b)

.. . تم تسويدها يوم الجمعة الاحد من شهر الصفر [sic] صفر سنة الف
وتسع و ثمانين من الهجرة .. *

Fol 80-89 have been misplaced in binding They should come before
fol 112 (cf also Nos 2849/IX and X below)

Fol 90^a-91^b

V

شرح البتين

Sharh Al-Baitain

A commentary upon the following two lines of Ibn 'Arabi's composition

كما حروفا عاليات لم نُعلّ متعلقات في درى اعلى العلل
اذا انت فيه و نحن اب و اد هو و الكل في هو هو وصل عمن وصل

By an anonymous author The MS does not bear any clue either to the author or to the title

Beginning

الحمد لله كما يدعى لجلاله . قال الشيخ المحقق مكى الدين
محمد بن على العربى - * شعر *

كما حروفا عاليات لم نُعل

اعلم ان سالكى طريق الحق على فسمين احمالا و تعصلاً فقسم ياخذون العطايا
بالمجاهدات الح *

End

” كنف كان فعل وجود العبدى و بعد وجوده
و من علم السائق يدومى الله لا معنى عليه الا نحو بلاشده هدا ما سنع لى
فى شرح العبدى فى هدا الوقت * “

A commentary upon the same by Jalaladdin ad Dauwani (d 907/1501 see Lab Cat X 505) has been noticed in Berlin 2987 but the beginning and the end given therein do not agree with those of our copy For another anonymous commentary see Lab Cat XXVI 2794/6

Not dated Apparently the latter part of the eleventh century A H the handwriting being identical with that of the rest

Fol 92^b-93^a

VI

الرساله المرحه

Ar-Risâlat Al-Barzakhiyah

A short work giving a brief description of *Dar al Barzakh* (دار المرح) the intermediate world or the intervening state between death and the day of judgment)

Beginning

الحمد لله الذى احدرج الاعمال و ادفع الاكوار و اوحى الروح بعبده
الانسان و بعد فده بده يستعمل على بعض احكام دار المرح و ترتيب
الاعمال الله الح *

The present MS does not bear either name of or any clue to the author
In Ind Off 1301 it has been ascribed to Ibn Arah (d 638/1240)

No other copy (except that noticed in Ind Off loc cit) seems to have been recorded

The handwriting is identical with that of the rest Dated Thursday the 19th Safar 1083/6 6 1672

The scribe in the following colophon (fol 93 margin)

بم يوم الخميس سعه عشر [sic] من شهر صفر حرم الله بالبحر و الطهر
سنة الف و ثلث و ثمانى د انامى كه توافى حذر الرضى مستغنى بصوص
سرمد ميرسد محمد سلمه الله تعالى از كوة دلسكر دارود حال كه صوبه دار اله انان
دود امد هوا در غايه حراف و گرد و حاك د بهانه سدد دود
و مهم تودى رمددار ان دوى در ناي حور در منان دود و همه حا د كغار د ناي
مدكور محكم لسكر فلاكك انر دود در معام بكرم نو نا تمام رسد *

says that in a very stormy day when he and Mir Sayyid Muhammad were accompanying the army of Da'ūd Khan, Subedâr (the then Governor of Allahabad) and they were expecting an expedition, encamping on the bank of the Jamna—in these stormy days, he completed the transcription of the present MS at a place called Bīkrampūr

For the above-mentioned Mir Sayyid Muhammad, see No 2849/XIII below As regards Dâ'ūd Khan, it is well known that he was one of the high rank officers in the reign of Emperor Âlamgîr (1068–1118/1658–1707), who was appointed Governor of Allahabad in 1082/1671 (14th year of 'Âlamgîr's reign), see Mâ'âşır-ı-Âlamgîrî, fol 29^a, see for details Ma'âşır al-Umarâ', fol 156^a–157^b

The scribe does not mention his name in this colophon, but the identity of the handwriting with that of the rest indicates that he is no other person than Gıyâsaddîn Husain (cf No 2849/X, XIII, XIV, XV, XVI, XVII, XIX below)

Fol 93^b–102^a

VII

شرح الانوار فيما يعنى على صاحب الخلوة من الاسرار

Sharḥ al-Anwâr fîmâ Yuftah'alâ Şâhîb al-Khalwat min al-Asrâr

A copy of 'Abdalkarîm al-Jîlî's (d 832/1428, see Lib Cat, XXVI, 2789/7) commentary upon *al-Anwar* (for a copy of which see Lib. Cat, XIII, 884) of Ibn 'Arabî (d 638/1240)

For a copy of the present commentary see Lib Cat, XIII, 885, cf. also Lib Cat, XXVI, 2789/1 and Berlin, 2915

Beginning

الحمد الذى هو اظهر الكمال من مرتبتى الجمع و الفرق حالى لله
المطلوع عن جميع القيود المح

The following note appears on the frontispiece of the MS. .

هذه رسالة فى بعض فوائد السلوك من تصانيف شيخ [الشيخ]
الاکبر *

which is obviously not quite correct

Written in the same hand Dated 4 Rabi' I, 1083/20-6-1672 The scribe in the following colophon (fol 102^a, margin)

در قصه کوره در ایامی که درس شرح قصص دروالات خدمت
شیخ ابو نجیب سلمه الله تعالى سرمایه وف و دستگاہ رندگانی بود

شیخ نظام الدین نامی از بقرا ترسفل ستر عبور فرمودند
 در مجموعه که همراه داشتند مکتوب بود بالتماس این راه بود وادی ناگامی
 سه روز توقف فرمودند در والا خدمت اسلای عکاله التوب عبوده و
 و از روی مسوده مذکور در اداسی که به رباب سند احداث مدش
 منر سند محمد سلمه الله تعالی همراه داود حان ناظم صوبه الہاناک کہ
 مهم بردی رمنددار صوبه مذکور برآمده بود و یک گردی فاعه برکوت
 محکم لسکر اسلام بود تا تمام رسد چهارم ربیع الاول سنہ ۱۰۸۳ حرہ ناگام
 اعار و احکام حنرال صوریکده عالم علی و عمر عات الدین حسنی علی الله عنہ *

says that during the period he was studying at Karah (کراہ now a small place near Allahabad see Mu jam al Amkinah p 43 In the Medieval period it was a great seat of learning) *Sharh Fusus* (for which see No 2849/VIII below) under Shaikh Abu Najib (no details are available about him except that he was a relative of the author) a pious man named Shaikh Nizam addin happened to come there who possessed the present work within his collection So he requested him (the pious man) to stay there and he made a rough copy of the same within three days and it was from that rough copy that he transcribed the present fair MS in the eventful days when he and Mir Sayyid Muhammad were accompanying Da ud Khan the Governor of Allahabad in his expedition against Hirdai one of the landlords of the same province (cf also No 2849/VI above)

Scribe عات الدین حسنی

Fol 102^b-104

VIII

مستحبات من قصص الحکم

Muntakhabât min Fusûs al-Hikam

Extracts from *Fusus al Hikam* of Mobammad Ibn Arabî (d 638/1240) known as As Sbaikh Al Ak bar

Beginning

قال الشيخ الاکبر محمد بن علی العربی قدس سره فی قصص الادمی
 و کولاً سربا الحقی فی الموحدرات بالصورة الخ *

For complete copies of the same and other particulars see Lib Cat XIII 870-883

Written in the same hand as the rest Not dated Apparently towards the close of the eleventh century AH

Fol 104^a-115^a

IX

مقدمة مطلع خصوص الكلم فى معانى فصوص الحكم

Muqaddimat Maṭla' Khuṣûṣ al-Kalim fî Ma'ânî
Fuṣûṣ al-Ḥikam

The present MS consists only of the *Muqaddimah* of Da'ūd bin Muḥammad al-Qaṣarî's (d 751/1350, see Lib Cat, XIII, 876), commentary on *Fuṣûs al-Ḥikam* (for which see Lib Cat, XIII, 870-872) of Ibn 'Arabî (d 638/1240). For a complete copy of the present commentary see Lib Cat, XIII, 876, see also Brock, Suppl, 1, 793/d. The commentary was printed at Tehran, 1299 A H, and Bombay, 1300 A H, cf Brock, loc cit and Sarkîs, 1537.

Beginning

الحمد لله الذى عنى الاعيان بعينه الاودس الح *

Fol 112-114 have been misplaced (after fol 79) in binding. They should come after fol 111 (cf also Nos 2849/IV above and X below).

The handwriting is identical with that of the rest.

Fol 115^b-180^a

X

بعد النصوص فى شرح بعض العصوص

Naqd an-Nuṣûṣ fî Sharḥ Naqsh al-Fuṣûṣ

A copy of Nûraddîn 'Abdarrahmân al-Jâmî's (d 898/1492, see Lib Cat, II, 180) commentary (in Persian) on *Naqsh al-Fuṣûs*, the extract, which Ibn 'Arabî (d 638/1240) himself made from his well-known work *Fûsûs al-Ḥikam* (for which see No 2849/IX above, and Haj Kh, 1v pp 424-431).

Beginning

الحمد لله الذى جعل معانيه قلوب دوى الهمم الح *

For a copy of the present commentary and other particulars see Lib Cat, II, 212, cf also Haj Kh, vi, 380, Brock, 1, 443 and Suppl. The present commentary (e.g. Naqd an-Nuṣûṣ) should not be confounded with al-Jâmî's Arabic commentary on *Fuṣûs al-Ḥikam* (Ibn 'Arabî's original work, for which see Lib Cat, XIII, 879), Brock, Suppl, 1, 793/g, notices our author's Arabic commentary on *Fuṣûs al-Ḥikam* under the title *Naqd an-Nuṣûṣ* which is not correct. It is called only *Sharḥ Fuṣûs al-Ḥikam* (cf Haj Kh,

loc cit Lib Cat XIII 879 Berlin 2883 2888 Ind Off 1277 and Sarkis 871)

Dated 25 Rajab 1079/19 12 1668

The scribe in the following colophon (fol 180*)

رفت امام
المرحب سنة هرا و هفتاد [و] ده هجرت معده
از دار الفقاه داکه در خدمت سيد اجداد مدش
از راه دريا بصورت صوبه الاهداد روانه شد بالای کشتی روزی که هجراتی منزل
قرار داده بود حرره ماشائی حیرتکده عالم عی فخر جعفر عاب الدین
عی الله تعالى عنه *

says that during the days when he was starting from Dacca for the province of Allahabad to see his patron Mir Sayyid Muhammad he completed the transcription of the present MS on boat at a place called Hajarahati

Scribe عیاب الدین حسن

Fol 115-119 have been misplaced They should come before fol 120 (cf also No 2849/IV and IX above)

Fol 180^b-182^b

XI

عقائد الصوفیه

'Aqâ'id As-Sûfiyah

A short work consisting of a brief exposition of Islamic doctrines and beliefs as understood and interpreted by sufi philosophers The work contains frequent references to works of ash Shâikh al Akbar Ibn Arabi (d 638/1240) It was composed in 1036/1626 7

Beginning

الحمد لله الذي وسع قلب الانسان توسعة و سواة
فان العدد العبر منور الصوتی قد ألهم فی سنة سنة [sic] سب و ثانی و الف
ان یکتب العقائد الصوفیه مستعصا من افوار القصرة فله الموحس سلطان
الصوفین سنج صوتی نو الله مودة *

The work proper opens thus (fol 180^b)

عنده ان الله تعالى من حب هو هو عی عن العالمی لا یعلی نه العام
من حب العام اعلا *

The whole work is divided into Aqida's which are distinctly written in red

End (fol 182^b)

.... كلما بلغ اليك قول الصوفية و هو غير معقول لك في الطاهر
فلا تذكره أولاً الحاصل ان كل قول حالف السريعة و الطاهر و العاطف
هو مذكور و كل قول و افق السريعة فهو مقبول و ان كان بالتعديرو التأويل حاتم
البي انا عددك و هذا الاسم اخرجنا من العدم الى الوجود سكون
محمد صلى الله عليه و آله و سلم *

Author Ash-Shaikh Firûz as-Sûfî السبج فيرور الصوفى Works of reference do not provide us with any account of the author's life and works The MS also affords no clue We have come across only one Shaikh Firûz (living in 1024/1615), whose period may coincide with that of our author (See Lib Cat, Suppl, II, 2176, and Ind Off, 2122, 27th fasc) But we are unable to determine that our author is the same Shaikh Firûz, mentioned in Lib Cat, loc cit However, he says in his introduction (see the beginning quoted above) that in year 1036 A H he was directed by the divine revelation to compose the present dissertation, deriving inspiration from his master (Shaikh), one Shaikh Sûfî Unfortunately, we are unable to add anything about this Shaikh Sûfî also However, it is evident from the above that Shaikh Sûfî died before 1036 A H, and our author flourished in the first half of the eleventh century A H

No other copy seems to have been recorded

Written in the same hand Not dated Apparently latter part of the eleventh century A H

There are useful marginal notes written by one Sirajaddîn al-Gaûsî, who calls Shaikh Muhammad Gauṣ (d 14-1-970/14-9-1562, see Beal's Dictionary, p 265, cf also Ind Off, 647/371) as his Shaykh (master) and Murshid (spiritual guide) The following marginal note (fol 180^b, margin)

اما لم يقل المصنف طول الله عمرة و اوصل الدنيا من فتوحاته و بركاته،
ان لدات الحق الحق *

indicates that Sirajaddîn al-Gaûsî, the writer of the marginal notes, was a contemporary of the author

Fol 183-190^b

XII

رسالة الزوراء

Risâlat Az-Zaurâ'

Some observations on *Mabda'* and *Ma'âd* (the beginning and the end of the world) from mystical and philosophical points of view It was composed in Jumâdâ, II, 872/1468 at Tâbriz By Jalâladdîn Muhammad

Beginning

الحمد لله الواحد الاحد و الصلوة على سيدنا محمد مطهر الانم الامجد
 . . . اما بعد حذران صورت كدۀ عالم عن فقر عذاب الدين حسن كه
 مدهوش دسه كلام كرامت انجام اولناى كرام . . . اسب . . .
 و بمقتضى من احب شدنا اكثر ذكره هر جا تصدىقى از اين تكهين و نالدى
 درين اصطلاح انتخاب و تحرير آن را دست آوير اين معدى مسارد
 و از ادبا فوائد طاهرى اين شعل شريف آسب كه در سواد اعظم تسويد اين
 مطالب معدوى از فساد و احتلاط سبه كاران سوداى دندوى محفوظ ميباشد
 و از حمله تاليفات و انتخابات اين مسوده اسب كه پرتو تكهين بعضى از عرفا
 بران تافته و مسمى باصل الاصول سده الاصل فى الكصراب الداتة و بعض
 مراتب الكلية حضرت هويب عذاب سب از ملاحظه دات الم *

In the above introduction the compiler says that being fond of mystic literature, he used to make selections from any valuable work he came across to it. The utility of this labour, according to him, lies in the fact that it preserves those valuable treasures and saves them from destruction and *mitigation* (تحرير) at the hands of mischief-makers.

The work begins on fol 191^a and then covers only margins of fol 192^a-198^a and afterwards again constitutes fully fol 198^b-202^b.

Written in scholarly cursive Nasta'liq, the heading being in red.

The colophon of the scribe-compiler, which throws light on some contemporary events, reads thus (fol 202^b)

اين انتخاب مستطاب در ايامى كه بلدة اله آباد را سلاب وهر الهى
 حراب ساخت و ساكدان معموره مدكور را خانه ويرانى بخاك دساد در اواخر
 موسم برسات همن سال سد احدات ممش همه بك بى بد مرسد محمد
 سلمه الله تعالى كه شعل وراز [آندۀ] روى كمالات معدوى ساحته فصد كوره
 نتحريك صوبه دار دو و صوب داند بعضى از امور ملكى عازم حراب آباد بلدة
 مدكور گرديد در محرز و مولف اين منتخب . . . فقر عذاب الدين حسين
 روى بود سود اين سفر استعار ملازم بعضى از فقر اسب كه در بلدة مدكور
 توطن داشتند مثل ودوه وقراب عارف بالله شيخ . محمد افضل
 . . . كه از حلقاى سد العرفا مرسد محمد كالبى اند كه از عرفا معروف
 آن ديار بودند و فقر در صعر سن بهدايب سعادات سرمدى ملازمت ايسان
 بهره مند گرديده اسب ديگر سالك مسلك مستقدم فقر و فنا شيخ عدد الدائم
 كه از مدسويان و مريدان محقق كامل . . . شيعته حمال هو شيخ مرسد محمد

لکھنؤ کہ از مسافر قزاقی زمان اند و بالفعل سرگرم درینک سربراہان اس طریق
اس حد کلمہ بر سنبل حاتمہ درکبر و ابان شہر حمدی الدانی

سنہ ۱۰۸۲ *

The above colophon goes on to say that in the year 1082/1671 when the city of Allahabad was devastated by flood his patron Mir Sayyid Muhammad who held a substantial ministerial post in the province started from Karah (see No 2849/VI above) for the place (and the scribe compiler accompanying him) according to the instruction of the new governor and for discharging some important administrative duties. The utility of this journey for the present compiler was to have achieved the benefit of the society of some distinguished saints of the place such as Shaykh Muhammad Afdal a disciple and halifah of Mir Sayyid Muhammad of Kalpi whom he had privilege to see in his boyhood and Shaykh Abdaddaim a disciple of Shaykh Pir Muhammad of Lucknow.

Of the historical personalities mentioned in the above important colophon Mir Sayyid Muhammad is the most important. It appears that he was in charge of *diwani* of the province of Allahabad and faujdari of parganah Karah in the vicinity of Allahabad (cf colophon No 2849/XIX below). He also accompanied the governors in their military expeditions (cf colophon No 2849/VI and VII above). It is also evident that he remained in charge of his post under three governors of Ilahwardi Khan Alamgir shahi (see No 2849/XIV and XVI below) Mir Khan who was appointed to the governorship of the province after the death of Ilahwardi Khan Alamgir shahi in 1079 A.H. and held the post for two years (see Ma'asir al Umara fol 42^b Ma'asir al Alamgiri fol 12) and Daud Khan Quraishi (see No 2849/VI above).

The new subadar referred to in the above colophon is no doubt Daud Khan Quraishi who was appointed to the governorship of the province in 1082/1671 after the transfer of Mir Khan (see Ma'asir al Alamgiri fol 29).

Of the two saints mentioned by the compiler Shaykh Muhammad Afdal was a prominent sufi scholar of the eleventh century A.H. Born in 1038/1638 his death took place at Allahabad on 15 12 1124/21 1713 (the corresponding date e.g. 1712 as given in Lib Cat 1 78 is not correct). For details see Lib Cat loc cit Tab'irat an Nazirin fol 389 498^b 499 and Beal's Oriental Biographical Dictionary p 259. His shaykh (spiritual guide) Mir Sayyid Muhammad (referred to in the colophon) of Kalpi was the most prominent saint of his age. He died on Monday the 26th Shaban 1071/15 4 1661. For details see Ma'asir al Kuram fol 39^b-42.

Of the other saint Shaykh Abdaddaim no definite dates are known. However it is evident from the fact (cf colophon quoted above) that he was a disciple of Shaykh Pir Muhammad of Lucknow (a great saint of his age whose death took place on 14 Jumada II 1085/5 9 1674 see Tab'irat an Nazirin fol 208^b) and was alive in 1082 A.H. (cf colophon loc cit) that he flourished in the latter part of the eleventh century A.H.

Dated the beginning of Jumâdâ II, 1082/towards the end of September, 1671

Scribe-compiler عياك الدين حسين

Fol 191^b-198^a

XIV .

کشف الرموز

Kashf Ar-Rumûz

A rare work dealing with some important points, generally discussed in şûfism It is a selection from *malfûzât* (sayings) of Dâ'ûd bin Muhammad al-Qaisarî al-Hanafî (d 751/1350, see No 2849/IX above), collected by Shaiikh (Khawjah) Abulwafâ' al-Khawarizmî (cf the beginning quoted below), a great saint and scholar who composed a few works on Tauhid He was also a poet (see Habîb as-Siyar, vol 3, iii, p 144) His death took place in 835/1431-2 (see for further details Habîb as-Siyar, loc cit, and Nafahât al-Uns, p 499)

Compiler The same Gıyâşaddîn Husain, see No 2849/II above

Beginning

الحمد لله الاول لا اول له ، الآخر لا آخر له ————— اما بعد اين
صلی اسب چند که شرره گرد وادی طلب ، تماشائی عترتکده عالم عن
قدرة عياث الدين حسين ار دستکه که ودوة ارباب صفا شیخ ابو الوفا قدس سره
ملفوظات شیخ محقق صوفی مدقق داود مصری قدس الله تعالی
سره که ار شارحان مصوص الحکم اسب دران جمع کرده ، بحکم عدم فرصت عجاله
الوفات انتحالی نمود و مسمی نکشف الرموز گرداندد و این انتخاب بر هفت
فصل اشتمال دارد انچه :

The work is divided into the following seven *fasl*

Fol 191 ^b	I	فصل اول در بیان نفس و عقل و قلب و روح
Fol 192 ^a	II	فصل دوم در بیان مراتب و اطوار و حرد و وسایط وصول فیضان حود ار حصر حق با عیان عالم شهود *
Fol 193 ^b	III	فصل سیم در بیان عشق و محبت و تقسیم آن
Fol 194 ^a	IV	فصل چهارم در بیان داب و صفات اسمای حصر حق
Fol 195 ^a	V	فصل پنجم در بیان وجوب و امکان و امتناع
Fol 195 ^b	VI	فصل ششم در بیان عقل کل و نفس کل و بیان تقدم ایسان بر سائر موجودات چنانکه حکما اعتبار کرده اند *
Fol 196 ^b		فصل هفتم در بیان عوالم بر سهیل احوال

No other copy of the *Malʿuzat* of al Qasari or the present abridgement seems to have been recorded. The present MS is an autograph of the compiler hence much valuable.

Written in scholarly Nastaʿliq. Dated towards the end of Du l Hijjah 1079/May 1669.

The compiler scribe in the following colophon (fol 198^a)

The colophon of the scribe in fol 198 runs as

رب احلهم بدرب اس گرامی صدقه العالی اولحر شهر دی حقه
الکرام سده هوا همداد و ده هکری در ناده الاله اداد امامی که د والا ملازم
و عالی خدمت همداد نساء سرمد منر سند محمد ادام الله برکات
حوده ار قصه کوه بعد قوت ناظم صوفه نلده مذکور رسده شد حرة
نماسانی حبرنده عس دره جعفر جعفر عات الدس حسن علی الله عده *

says that he completed the present work in the concluding days of Du l Hijjah 1079 A H in the city of Allahabad when he reached there in the company of his patron Mir Sayyid Muhammad after the death of the then Nazim (governor) of the province (e g Ilahwardi Khan Alamgirshahi) of Maasur Alamgiri fol 12^a and colophon of the MS No 2849/XVI below

For Mir Sayyid Muhammad see No 2849/III above

Fol 203 -220

XV

اسعد اللعاب

Ashr 'at al-Lama'at

A copy of *Ashr 'at al Lama at* a commentary upon the *Lama at* (لعاب) of Fakhraddin Ibrahim bin Shahriyar Iraqi (d 686/1287 or 811 688/1289 see Lah Cat I 89)

By Nuraddin Abdarraḥman Jamī (d 181 898/911 1492 see Lib Cat II 180) For a copy of the present commentary and the original of Iraqi see Lib Cat II 181 and XVI 1352

Beginning

لو لا لعاب رب نور العدم من بحر حمى الحدود و حى الكرم

The MS covers fol 203 203^b-220 (only margins) 220^b-246^a (full folios including margins)

Written in the same hand the original text being in red. Dated 4 Sha bin 1083/1511 1672

The scribe in the following colophon (fol 239^b [margin], 240ⁱ)

احتتام اسب کتاب این عسده معدوی در اوائل ایام اجتماع باطله میادین
سداس که پیدنگاران مطهر و در ویری ادد اتعاق افتاد و انس اتداء اجتماع بانی
اسب که صوده دار الله داد داؤد خان بحکم مرمادرمائی طاهر زمان حلد الله ملکه
ناستدصال هر وی رمدداد مشهور آن روی آب دریای خون درون آمده بود
سود این سفر ادراک جمعی اسب از اکثر اردوی اسلام و اعرة دنیا که درو دین را
با دددازی دنیا طلبی جمع کرده ادد و دعوی تحقق دعوت وقر را با معنی
اتصاف صفات عدا طاهر صم ساحت ادد و فی الواقع سدد دمساد دصه دشرب
افراج شاحساز هوا یعدی ادبای دنیا که مزاج روان عرصه هوس ادد یک گونه
کمالی درین حماءه مشاعده رتب حصوب حی حل سادہ توفیق ترک حظام ددوی
دستگترشان گرداناد و از استهلاک و ادبماک در ورطات آن رهایی دهاد یکی
ازین طائعه شدرندسه فتوب و حوانمردی مررا ناگه مختلط نارسلان خان
ولد الله وردی خان اسب - درم خادم درویشان دمسرب درویشان آسدا تهور خان
موجداز لکنو اسب - سوم مخصوص دسوانی معروف ایام ساطد سلطان سجاج
در دنگاله مررا عزیر الله ددشی صوده اسب سامم الله تعالی - چهارم شهر
شعبان المعظم سده ۱۰۸۳ بر سددل یادگار دتحریر در آمد حررة صدر عاب الدین حسن
عمی الله تعالی عده ۱

says that he completed the transcription of the present MS in the beginning of those eventful days when the most prominent generals of the time assembled together to take part in an expedition against Hirdai, a notorious landlord residing on the other side of the river Jumna. It was, in fact, the second expedition (for a reference to the first expedition see No 2849/VI, and VII above) which Dâ'ûd Khân led against the said Hirdai under the orders of the Emperor Aurangzeb 'Âlamgîr. The utility of this journey for the scribe lies in the benefit of seeing together such Muslim commanders who possess also piety and asceticism with military intelligence and worldly pomp and luxury. These generals include Arsalân Khân, Mirzâ Bagh, the son of Ilâhwardî Khân, Tahawwur Khân, *faujdar* of Lucknow, and Mirza 'Azîzallâh, Mîrbakhshî, lately associated with Sultân Shujâ' in Bengal. Recorded on the 4th Sha'bân, 1083 A H, as a memorial.

For a reference of Dâ'ûd Khân, the chief commander of the expedition, see No 2849/VI above. Of the three other generals, Arsalân Khân, Mirzâ Bagh, was son of Ilahwardî Khân I (d 1069/1659, cf Beal's Oriental Dictionary, p 47) and brother of Ilâhwardî Khân 'Âlamgîrshâhî (d 1079/1669, cf Mâ'âsir al-Umarâ', fol 50^b-51^a, and Beal, loc cit). Like his brother, he also enjoyed the patronage of Emperor 'Âlamgîr after his

father's death (cf Ma'asir Alamgiri fol 12^a) and was alive till the beginning of the 40th year of Alamgiri's reign e.g. towards the close of 1107 A H / 1696 (see Ma'asir Alamgiri fol 196^a cf also Beal p 78)

Tahawwur Khan was also a nobleman of Alamgiri's reign who held the post of *faujdar* of Oudh till the 22nd year of the Emperor's reign e.g. 1089 A H Afterwards he was appointed *faujdar* of Ajmer (see Ma'asir Alamgiri fol 69^b 70^b 76 79^a)

Sultan Shuja was the second son of the Emperor Shahjahan (1037-1068/1628-1658) He was appointed governor of Bengal by his father He governed the country till Alamgiri's accession to the throne and suffered defeat at the Emperor's hand in 1069/1659 His tragic death took place in 1071/1660 For details see Tarikh-i Shah Shuja fol 94^b-104 Alamgiri Namah fol 92^a-112 See also Beal p 392

Scribe عماد الدین حسن

Fol 203^b-220

XVI

تكمیل ایمان ر تعویذ الاقان

Takmil al-Imân wa Taqwiyat al-Iqân

A correct and considerably old copy of *Takmil al-Imân wa Taqwiyat al-Iqân* a work on popular exposition of the Sunni theology

By Shaikh Abdalhaqim Saifaddin ad Dihlawi (d. 1052/1642) the celebrated Indian scholar For his life and works see Lib. Cat. VI 490

Beginning

الحمد لله رب العالمين
 اما بعد منكود بعتر حنبر
 عدد الحق
 من سبع الدس الحج *

For copies of the work and other details see Lib. Cat. XIV Nos 1283-84

The handwriting is identical with the rest Dated 15 Du'l Hijjah 1079/6 5 1669 The present MS was transcribed only twenty seven years after author's death (e.g. 1052 A H) hence it is much valuable

The colophon of the scribe reads as follows (fol 225^b)

نادرهم شهر دى الحجة الحرام سنة شعبان ده هجرى د بلدة الاناد
 بحبر ابن ساله انعان اناد د نامى كه بعد از فوت ناظم عبود مذکور
 الله دى حال از قصده كوة د والا خدمت سراسر سعادت سلاله والا د دمان
 سادات منر سند محمد سلمه الله تعالى
 حرة نماشاى حركتده عالم عن بعتر عبات الدس حسن ع الله له لوالده *

For the events referred to above see colophon of the MS No 2849/
XIV above

Scribe عياك الدين حسين

Fol 241-333^b

XVII

تکفیات

Tahqîqât

A valuable work on the principles and doctrines of sûfism, exposing miscellaneous important points such as التوحيد (oneness of God), الوجود (existence of God), and different stages of *ulûl*. It also gives an explanation of the 'Arabic alphabet from a sûfi viewpoint and ninety-nine attributes of God. It is divided into small chapters, bearing the heading التحقيق في. Qur'anic verses, Ahâdis and sayings of eminent sûfis have been quoted extensively. Frequent portions have been written in 'Arabic also.

By Muhammad bin Muhammad bin Mahmûd al-Hâfizî al-Bukhârî, better known as Khawja Muhammad Pârsâ محمد بن محمد بن محمود الحافظي, a well-known sûfi of his time. His death took place at Madînah in Du'l Hijjah, 822/Jan, 1420. For details see Lib Cat, XVI 1371.

Beginning

الحمد لله الذي اخترع ما هتأب الأشياء بعدد وجوده و كسأهم كحل الوجود
مكوده . وبعد ما تدن رُمر الاطاب في ادبات العديم سلكاه من
طريق الدطرو هو حق الدين ان يستدل علمه بالوجود التحقيق
في التوحد و اعلموا احواني
و عزرة ونقى معامات تاح ادناس . . الح *

For other copies of the work see Bûhârî, II, 174, Âsafîyah I, 408/110

Written in the same hand. Dated Monday the 7th Rajab 1080/22-11-1669

The scribe in the following colophon, which reads as follows (fol 333^b, margin)

رسوالى عترتة عالم عدن فقتر عباك الدين حسين بتوفيق تكوير ائين مجموعه
يعنى تكفيات كه تصدق ودرة اولنا كرام حصر حواحه
محمد يارساس و دس الله سره الاصعى موفى گردید در ایامی كه مكسب
اتعافات حسن از دوام سعادت ادد و ران مكمل متعالی منرسد محمد
بود در وصده كورة من مصافات صوته اله آنك كه موطن و صلاص

روز دو شنبه هفتم رجب سنه هشتاد و شصتی رجب اسام
ندبروت *

says that he completed the transcription of the present work in Karalī (Allahabad) on Monday the 7th Rajab (10) 80 A H while he was enjoying the company of Mir Sayyid Muhammad (cf the MS No 2849/VI VII and X above)

Scribe عباد الدین حسن

Fol 334-336

XVIII

رسالة لوائح

Risālah-i-Lawā'ih

A copy of *Lauḍ'ih* (a collection of ṣūfī doctrines) of Nuraddīn Abdarrahman al jamī (d 898/1492 see No 2849/X above)

Beginning

لا احمى بدار سلك، كيف و كل بدار يعود اليك الي *

For copies and other details see Lib Cat II Nos 181/٢ 210 211
Not dated Apparently the latter part of the eleventh century A H the handwriting being identical with the rest

Scribe عباد الدین حسن

Fol 336^b-355^b

XIX

خلاصة الرسحات

Khulāsat Ar-Rashahāt

Extracts from *Rashahāt Ain al Hayat* of Fakhraddīn Alī bin Alī bin al Husain al Wa'iz al Kashifī (d 939/1352 see Lib Cat VIII 664)
The compiler of the present work has extracted *Rashahāt* (رسحات) from the above mentioned work of al Kashifī and arranged them in book form For copies of the original see Lib Cat VIII 664 65

Compiler عباد الدین حسن Ghiyāṣaddīn Husain

Beginning

ای در رشحات ملام مدح توکم اسنان همه حو بطور ممل فارم
الحمد لله المالك العبدی الاول
و انعام
و بعد عباد الدین حسن معروض عملت و جدت

... .. و ار حمله تالذفات و قدر درین باب این تالذف شریفست
 که از نسخه ستوده رسحات که علی بن الحسن الواعظ الکسفی المستهر بالصغی
 در احوال والا مال رجال صاحب کمال . . . تالذف دموده رسحات آن را که
 در ذیل احوال هر والا قدری هم بعدادت آن در گزار بدل کرده انتخاب دموده
 درون نوشت و مسمی بخلصة الرشحات صاحب . الحج *

No other copy of this abridgement is known to us

The MS is an autograph Dated 5 Du'l Hıjjah, 1080/16-4-1670 The colophon of the compiler-scribe reads as follows (fol 355^b, margin)

بدرم مائة دى حجة الكرام سنة ١٠٨٠ تا تمام رسد در ایامی که بحکم
 دوستهای معنوی و مداسات و طری اعانه و امداد شعل دیوانی صوده اله آباد
 و موحدازی برگنده کوزه و عذرة به جانب سدد احداک مدش . مترسدد محمد
 سامه الله . . . باعث تصدیع وف و تسودس حال بوده بقدر فرص
 بتحریر صعه موم می افتاد . . . حرة ناکام آغار و انکام سودای
 عترتکده عالم عن فقر عبات الدین حسن *

in which he says that he completed the transcription of the present MS on 5 Du'l Hıjjah, 1080, when he was assisting (and officiating) Mir Sayyid Muhammad in discharging his duties in the *Dīwānī* of province Allāhābād and *faujdarī* of parganah Karah, cf No 2849/II above

Fol 356^a-367^a

XX

تحفة الاحرار

Tuḥfat Al-Ahrâr

The present MS bears a collection of the sayings of Khawajah 'Ubaı-dallâh Ahrâr, the most prominent sant of the Naqshbandiyyah order (d 895/1489, see *Rashahât* 'Aın al-Hayât of al-Kâshifî and Lib Cat, VIII, 664) These sayings are extracted from *Rashahât* (cf No XIX above) and *Fıraqât* (for a copy of which see *Asıfiyah*, I, 458/151), of Khawajah Ahrâr, compiled by his disciple and son-in-law Mîr 'Abdalawwal (d beginning of Du'l Hıjjah, 905/end of June, 1500, see *Ind Off*, 1920/27) Cf the introduction of the compiler quoted below

Compiler The same Gıyâsaddîn Husam

Beginning

الحمد لله الذى جعلنى من موالى اوليائه . . . اما بعد سودائى
 سناهكار صورتکده عالم عن فقر عبات الدین حسن ار ابتدای عطای استعداد اطلاع

در عاوشان معدوی و فرا
 می آید در مسعوب تنوع کلام جعدهب اقسام
 مسامح طری مسعول بحکیر لفظات بصانف اهل تحقیق است
 یکی از اعراضه مذکور که مقرر باخصاص ادب اشان استبعاد یافته از حصر
 القوس سلسله الذهب متعدد و دس اسرا هم نامزدین و الدنیا حصر انسان
 حواحه عدد الله احوال که شان تحقیق اشان د دفاعی دفاعی از کلام سار
 حصرات ان سلسله الا مستحق است ن مجموعه حروف المعارف از سکا
 اسان ادبه صاحب شهاب د بدل احوال والا مال انسان نقل کرده د صم
 انتخاب نسخه مسطور که مسمی بحلایه الرشکات گردیده و تکریر رسیده بود
 د بدولا که بمطالعه و هاب که از نالفتاب شریف حصر انسان است و جمع
 متر عدد الال که یکی از مخلصان ان حفا است مستعد امد
 ارس هر د نسخه سامی بعضی از دفاعس اسرار و لطاف معارف را
 نرس پوش و مسمی بحقه الاحرا صاحب
 که بوجدد حسب بکر مخلص دل و بحرد او از اگاهی و ترحم *

The MS is an autograph the handwriting being identical with the rest Not dated Apparently towards the close of the eleventh century A H

Fol 367^b 369^a are blank Fol 369^b bears miscellaneous extracts

H L No 2635

No 2850

Fol 248 lines different (12 to 25) size 10 × 7 7 × 5

المجموعه

Al-Majmū'ah

A copy of a *majmu'ah* consisting of 23 independent works short treatises answers to questions relating to everyday life extracts from reliable works on miscellaneous topics and useful comments upon them

Written in different hands (Nashḥ and Nast'liq) probably by one and the same scribe Not dated Probably latter part of the thirteenth century A H

The cover bears a note by the compiler (scribe) one Abdalḥalīq in which he says that he collected matters of different branches of learning

in this MS for his own use and benefit. The note, referred to above, reads as follows

هذه نسخة عجيبة عربية جامعة للعلوم الطاهرة و الناطقة بل اورد
 فيها شئ [sic] من اكثر مدون العلم لتسر الناظر العاقل بها و من يطالعها
 يعين الانصاف يد عدى بالخبر ولا يطعن و لا يرمى الى لاجل بعضى كذبت
 فى وف ما حصل و سرى احقر عدد الخالق عفى و تجاوز عنه *

Another note in Persian enumerates the folios of the MS Fly-leaves (fol 1^a-7^b) contain a full contents of the matter included in the present collection

The main features are given below

Fol 2^a-10^b

I

نُبذات مختلعة

Nubadât Mukhtalifah

Miscellaneous extracts from different works

The authors chiefly quoted are

(i) Shihâbaddîn Abu'l Qâsim 'Abdarrahmân bin Ismâ'il bin Ibrâhîm al-Maqdisî ash-Shâfi'î Abû Shâmah (erroneously recorded in the MS as Muhammad bin 'Abdarrahmân Ibn Shâmah, cf MS fol 2^b, 4^a, 9^b) Born on 23 Rabi' II, 599/10-1-1203, he died on 19 Ramadân, 665/13-6-1268 For details see Lib Cat, VIII, 380, and Brock, 1, 317 and Suppl

(ii) Jalaladdîn as-Suyutî (d 911/1505, see Lib Cat, XXV, 2773/1)

(iii) Ibn Hajar al-Haisamî al-Makkî (d 974/1567, see Lib Cat, XXVI No 2801/12)

Fol 11^a-28^a

II

عجالة نافع

'Ujâlah-i-Nâfi'ah

A copy of 'Ujâlah-i-Nâfi'ah, a short useful work on *Usûl al-Hadîs* For a copy of which see Lib Pers Cat, S 11, 2059

By Shâh 'Abdal'azîz ad-Dihlawî, a celebrated Indian saint and scholar who flourished in the latter half of the twelfth century and the beginning of the thirteenth century A H Some account of his life has been given in

Lib Cat VIII 652 It may be added here that his father *Shah Wali Allah* ad Dihlawi (d 1176/1762 see H L No 2565/I above) was an illustrious scholar saint and reformer to whom and his sons is due the present awakening of Muslim India and spread of Islamic learning among them After the death of his illustrious father in 1176 A H the present author ascended the throne of learning and teaching students and scholars flocking to him from far and near (even from distant foreign countries) He composed many works on different branches of Islamic learning mostly in Persian Born in 1159/1746 his death took place on 7 Shawwal 1239/June 1824 (the date of his death 1277 as recorded in Lib Cat VIII 652 is not correct probably being a misprint) For details about his life and works see *Ubaydallah* as Sindi's *Shah Wali Allah aur Unki Siyasi Tahrik* (سید ولی اللہ اور انکی سیاسی تحریک) (Beal's Oriental Dictionary 3 Brock Suppl n 616 and Lib Cat loc cit

Written in clear Nasta'liq with occasional marginal notes It was copied from the *Mustafa'i* edition of the work printed in 1255 A H

Fol 28^a also bears some miscellaneous extracts not relating to the present work

Fol 28^b-39^b

III

مقطعات من المبران

Muqtatafât min Al-Mizân

Extracts from *Al Mizân al Kubra* (for which see Lib Cat 1870-1872 and Sarkis 1133) of *Abdalwahhab bin Ahmad bin Ali ash Sha'rani* (d 973/1565 see Lib Cat A 607 for further bibliography see Brock n 336 and Suppl) who was a disciple of *Jalaluddin As-Suyuti* and *Zakariyah Ansari* This book has been published in Egypt (Sarkis 1133)

Beginning

وصل اءام نا اءى لى مرادنا بالعرفه و الرحمة المذكور من فى هذه
المران هما مطلق التدد و التضعف الى *

A note on the fol 29^a says that these pages were extracted from *al Mizân* of *ash Sha'rani*

Written in ordinary Nasta'liq the handwriting being identical with the rest

Fol 39^a b bears an extract from *Husul al Ghanaim* of one *Mahbûdum Ibrahim* in which he mentions *Shaykh Ahmad bin Abdalabad* as *Sirdundi* (d Tuesday the 29th Safar 1034/30 11 1624 of *Zubdat al Muqamat* fol 67-200 Lib Cat VIII 672 and *Burhan Ahmad Farûqî's Mujaaddid*s

conception of Tauhîd), the famous saint and reformer with plenty of titles and decorations

The following note in the beginning (fol 39^a)

دغل این اوراق از تالیفات مخدوم ابراهیم علیه الرحمه *

says that these pieces were copied from some works of one Makhdûm Ibrâhîm The name of *W'usûl al-Gand'îm* occurs at the end in the following note (fol 39^b)

من وصول العتائم للمخدوم ابراهیم عفی عنه *

However, nothing is known about the work and the author

The handwriting is identical

Fol 40^a.41^b

IV

[قطعات من] إلهام الصواب لأولى الألباب

Ilhâm aş-Sawâb li Uli al-Albâb

Extracts from a work on the invalidity of taking (or smoking) tobacco (سرب الدخان) It is an abridgement from another work of the author as stated in the introductory note of the compiler (Cf the beginning quoted below)

Beginning

إلهام الصواب لأولى الألباب تأليف سددنا و مولانا العالم المحقق . .
السدد محمد بن السيد رسول الكردي المدني البربردي في مدني وسع الله
في مدته و دفع المسلمين بتمته هذه رساله تلخيصا من رسالته المسماة
مخرج الممنك [٩] في دحان التمنك الح *

The author, Muhammad bin Rasûl ('Abdarrasûl, cf al-Murâdî, iv, 65) bin 'Abdassayid al-Husainî ash-Shâfi'î ash-Shahrazûrî al-Madanî al-Barzanjî was محمد بن عبد الرسول بن عبد السيد الحسين السامعي السهروردي المدني البربردي, born at *Shahrazûr* on the night of Friday, the 12th Rabi' I, 1040/8-10-1630, and studied at different places from prominent scholars of the time Later, he settled at Madînah and began to instruct students there He was acknowledged as one of the few most learned men of the place at that time His death took place on the 1st Muharram, 1103/14-9-1691 For further particulars see al-Murâdî's *Silk ad-Durar*, pp 65-66, Brock, II, 389 and Suppl

For a complete copy of the work and full contents see Berlin, 5492

The handwriting is identical with the rest Some miscellaneous quotations also have been recorded from some other works on the subject

Fol 42^a-50^b

V

قطعات مختلفة

Qita'ât Mukhtalifah

Extracts from *Sahq al Agbiya* (معى الاعياء) of ono Makhdum Ibrahim
The extracts are related to miscellaneous points of *fiqh* and *hadis*

Beginning

و ليس كل سائم عالما بكم من علماء صوة هم نواب ابلنس الح *

Nothing is known about the author The work also seems not to have been recorded

Some other works (such as رعى الاسماء fol 42^a margin) of the same author also have been quoted

The handwriting is identical with the rest

Fol 51 bears extracts from *Tatyib al Afwak* (طبب الافواك) a work of the same Makhdum Ibrahim

Fol 51^b contains extracts from *Sharh al Mishkat* of ash Shaikh Abdal haqq ad Dihlawi (d 1022/1642 see Lib Cat V n 361)

Fol 52-60^b

VI

قطعات من تيسر الوصول

Qita'ât min Taisir al-Wusûl

Miscellaneous extracts relating to different *abuab* (chapters) of *hadis* chiefly derived from *Taisir al Il usul ila jam' al Usul min Ahadis ar Rasul* (تيسر الوصول الى جامع الأصول من احاديث الرسول) of Abu Abdallah Abdarrahan Ibn Dubi ash Shaibani az Zabidi (d 944/1537) This *Taisir al Il usul* is an abridgement of *jam' al Usul ila Ihadis ar Rasul* (جامع الأصول الى احاديث الرسول) compiled by Maydiddin Abu s Saadat Ibn al Asir al Jazari (d 606/1209) For this abridgement its original their authors and other particulars see Lib Cat V i Nos 223-228

Opening

و من سائس ان فوسا اسمهم سائل المحترمه التى سرفف بفالوا من
نكام فسا الح *

There are also frequent quotations from some works of as Suyuti (d 911/505) Ali al Qari (d 1014/1600) and Abdarra uf al Munawi ash Shafi i (d 1031/1622)

The handwriting is identical with the rest

Fol 61^a-65^a

VII

فتاویٰ مختلفہ

Fatâwâ Mukhtalifah

Questions (استفتاء) and answers (legal decisions) relating to some points of *fiqh* (jurisprudence) The MS consists mainly of answers to two questions The first (fol 61^a-62^a) relates to the burial of a dead cat in the burial ground (مدفن) of the Muslims The author holds that it is not valid

The second (fol 64^a-65^a) deals with a divorce (حلع) case.

Fol 62^b-63^b are blank Fol 63^a contains miscellaneous extracts

Beginning (fol 61^a)

چہ معرمايد . . . درين کہ جماعتی گر نہ مردہ را کفن کردہ و نہ مقابر
مسلمين دفن کردہ اند الح *

The answers have been ascribed to one Mîr Muhammad Sâlih al-Bukhârî as-Samarqandî

The handwriting is identical with the rest

Fol 65^b-68^a

VIII

رسالہ فی سرب الدخان

Risâlat fî Shurb ad-Dukhân

The present MS consists of opinions and decisions of prominent jurists upon the question of smoking tobacco The unanimous opinions of the jurists in the eleventh century were that it was prohibited in the Law (see also No 2850/IV above)

Beginning

قال مولف رسالۃ سرب الدخان . . . ہم و ہل الدنا سدہ الف و سب
و اربعین فتاویٰ علماء الحرمین السریعیں . . . تحکیم الدخان الح *

The MS first elaborates the names of the jurists who agreed with the *fatwâ* and then gives the gist of some most important *fatwâs*

The compiler is not known Some quotations are from a work *Tuhfat al-Ikhwân fî man' Shurb ad-Dukhân* of one Makhdûm Muhammad Hâshim at-Tatwî (cf fol 68^a)

The handwriting is identical with the rest

Fol 68^b bears some miscellaneous extracts

Fol 69^b-77^a

IX

رسالة في اثبات حياة النبي

Risâlat fî Işbât Hayât an-Nabî

A short work (in Persian) dealing with the question whether the Prophet is alive in the grave. The author holds that Prophets do not die like ordinary human beings. They enjoy life after death also. He supports his thesis by *ahadîs* and opinions of reputed traditionists and jurists.

Beginning

استکشاف حقیقت و استحقاق نصرت نسائی ربه رحمانی نافع
کوی و نادانی اله *

Author Mir Muhammad Şalîh as Samarqandî al Bukharî. Books of reference do not provide us with any account of the author. Brock Suppl. 1 295 puts his death in 322/934. No other copy of the work seems to have been recorded.

The handwriting is identical with that of the previous MS. There are useful marginal notes related to the subject-matter of the work, extracted from standard works on *hadîs* and their commentaries.

Fol 69 bears some extracts from Inbâh (Inba) al Adhaya bi Hayat al Anbiya (for which see Lib. Cat. XXV 278/18).

Fol 77^b contains some miscellaneous extracts.

Fol 78^a-79^a

X

رسالة في اثبات السعاه

Risâlat fî Işbât ash-Shafâ'ah

An incomplete copy (for a complete copy see No 2850/XI below) of a treatise dealing with *Shafa'at* (intercession of the Prophet cf. Dictionary of Islam 214). The author holds that the Prophet has been already favoured with general and special intercession (سعاه عامة و خاصة). The work was composed as an answer to a question on the subject.

Author Mir Muhammad Şalîh al Bukharî as Samarqandî.

Beginning

حک معجزات علمی دس که سعاه عامه و عامه سر کائنات
صلی الله علیه و سام را داده شده تا داده منسوب
سعاه عامه و عامه خلاصه موجودات صلی الله علیه و سام را
داده شد اله *

The present MS is incomplete The introduction of the author has been omitted altogether (see the MS No 2850/XI below)

Fol 79^b is blank

Fol 80^a–84^a

XI

رسالة في اثبات الساعة

Rasâlat fî Iṣbât ash-Shafâ'ah

A complete copy of Mîr Muhammad Sâlih's treatise on *Shafa'at* See for details No 2850/X above

Beginning

الحمد لداته لويته دداته و الصاوة و السلام على المرتبة الجامعة اصغاته
 .. اما بعد بام اين تكميل و تدوین خورشید در اهل علائق
 و عنبر . . . ×

After a lengthy introduction (fol 80^a–81^b), in which the author laments the disregard of religion by the people in his days the work proper opens thus (fol 81^b)

چه مدغم نماید علمای دین . . که معام شعاع خاصه و عامه سرور کانداز
 صلی الله علیه و سام را داده سده یا داده مسود الح

No other copy seems to have been recorded

The handwritings of the present and the preceding MS are identical with that of the rest

Fol 84^b–89^b bear miscellaneous extracts and quotations from different works

Fol 90–93^a

XII

شرح العدوری

Sharḥ al-Qudûrî

A fragment of a commentary (in Persian) on *Muḥṭasān-al-Qudûrî*, an authoritative and reliable work on Hanafî jurisprudence of Abu'l Hasan Ahmad bin Muhammad al-Qudûrî (d 5 Rajab, 428/24-4-1037, see Lib Cat, XIX, 1, 1600 and Brock, 1, 175 and Suppl) See for the original and numerous commentaries upon it, Haj Kh, v, pp 451–459, Brock, loc cit, and Lib Cat, XIX, 1, 1600–1605 See for editions Sarkîs, 1497-98

Beginning (fol 90^a)

الحمد لله رب العالمين و العافية للمعنى
مر حدادی ا که در دگر جهانهاست آحر و در هر گزاری را
العادة للمعنى انى دعاسف در حق اهل دعوى معدم کرد در معنى را در درود
سول علیه اسلام
محمّد بن العبدادی و العبدی
معنى انى طاهرست اما قدر اسم
مکمل است د دعاد اله *

The commentator is not known

The present MS only contains a part of the chapter dealing with *Kitab at Taharat* (کتاب الطهارات)

Two Persian translations of the original have been noticed in India Office Pers Cat Nos 2552 و 2553

The handwriting is identical with that of the rest

Fol 90^a bears some extracts from *Kitab as Şaum* (کتاب الصوم) of the same commentary

Fol 93^b-99^b contain miscellaneous extracts quotations questions and answers mostly relating to fiqh and derived from standard works

Fol 100-101^b

XIII

استفتاء ر حوائه

Istifta' wa Jawābuhu

A reply to a query relating to marriage ceremonies and the songs dance and other innovations crept into the Muslim society. The author holds that these performances of *اللعبة و اللعب* and innovations are invalid according to the law

The *istifta* begins as follows

ما قول العلماء
فی من تراص العتبات فی انام الدروج او عترة
و دقطن الى لعنهم و بسمع عتاد المعصية اله *

The reply opens thus (fol 100^b)

اعلم انه لا سلك فی حرمة هذه الامور فی السريعة المحددة اله *

The reply (or legal decision) is written by one Azizullah as Sindi. Nothing is known definitely about him

Written in Naskh and Nasta'liq. The handwriting is identical with the rest

Fol 102^a-123^b contain miscellaneous extracts and quotations derived from reliable works. They are mostly related to fiqh

Fol 124^a-129^a

XIV

اللمعة في أجوبة الاسئلة السبعة

Al-Lum'ah fî Ajwibat al-As'ilat as-Sab'ah

A short work dealing with the life after death and conditions of the dead bodies in the grave, whether they then will be like consciousness or simply are incapable of listening to this world

It was composed in the form of answers to seven questions on the subject and connected points. The work has been included in author's another work *Al-Hâwî fî al-Fatâwâ* (for which see Brock, Suppl, II, 188 (169c), cf Haj Kh, V, 336, and Brock, Suppl, II, 187/127

By Jalâladdîn 'Abdarrahmân bin Abî Bakî as-Suyûtî (d. 911/505, see Lib Cat, V, 123 and XXV, 2773/1)

Beginning

هل تعلم الاموات برباها الاحياء و هل يعلمون ما هم فيه و هل يسمع
المدفون كلام الناس الجواب هذه المسائل مهمة فل من
تكلم علما اما المسئلة الاولى فدم يعلمون بذلك اله *

The present MS does not bear the title. The above title is taken from Berlin, 2672. However, a note in beginning and another note in the end (fol 129^a) which reads thus

ود تم الرسالة من مصنفات حاتم المعسرني ... مولانا حلال الدين
السيوطي السامعي *

reveals that the work is one of the compositions of the famous as-Suyûtî

For other copies see Berlin, 2672, Gotha, 94/5, Paris, 4659, Râmpûr, 107/316, Cairo, VII, 53, 610, and Brock, II, 150 and Suppl. It was printed in Cairo, A H 1349 (Cf Brock, Suppl, loc cit)

The handwriting is identical with the rest

The later portion of fol 129^a contains some miscellaneous quotations.

Fol 129^b-134^b

XV

الزجر للهجر

Az-Zajr lil-Hajr

A copy of as-Suyûtî's *Az-Zajr lil-Hajr*. See Lib Cat, XV, 2775/24

Beginning

قال الله تعالى و اعرض عن الكاهن اله *

The present MS does not bear the title. The above title has been taken from the Lib Cat loc cit. The author's name also does not appear in the main body of the MS. A list of *Muhajirîn* (those who broke with friends for more than three days in cases of misunderstandings or ill feelings) appended to the present work has been ascribed to as Suyutî in the following term (fol 134^v)

اسماء المناحرين للحافظ السنوطي *

The handwriting is identical with the rest. There are occasional marginal notes in the same hand.

Fol 135-136^v

XVI

إفادہ الخبر نمہ فی روادہ العمر ر نمہ

*Ifâdat al-khabar bi Nâssihî fi Ziyâdat
al-'Umr wa Naqsihî*

A copy of as Suyutî's *Ifâdat al Khabar* etc. see Lib Cat. XVI
277/xvii

Beginning

الحمد لله سلام على عباده الذين اعطى سبل والدى حمه الله عن العمر
هل يرد ويضعف *

The present MS does not bear any clue either to the author or to the title. The above title has been taken from Lib Cat loc cit. XVI
No 2775/xvii

The handwriting is identical.

Fol 137^b contains some miscellaneous extracts relating to *Hijran* the subject matter of the preceding MS.

Fol 138-153^a

XVII

ما رواه الاساطين في عدم المحي الى السلاطين

*Mâ Riwâh al-Asâtin fi 'Adm al Majî'
ilâ as Sulâtîn*

A copy of as Suyutî's *Ma Riwâh al Asâtin* etc. See Lib Cat. XVII
2773/xviii and 2775/xiii

Beginning

الحمد لله و سلام على عبادة الدين اصطفى هذا تاليف سمته ما رواه
الاساطين في عدم المستفى الى السلاطين اخرج ابو داؤد و الترمذى الحج

The handwriting is identical with the text

Fol 153^a-154^b

XVIII

ريح المسرين في عن عائش عن الصحابة مائة و عشرين

**Riḥ an-Nisrîn fî man 'Āsha min As-Sahâbat
mi'at wa 'Ishrîn**

A copy of as-Suyûtî's *Riḥ an-Nisrîn* etc See Lib Cat 2773/11

Beginning

الحمد لله الذى [يخص] من يشاء من وصله . هذا جزء مختصر .
يؤمن عاس من الصحابة مائة و عشرين سمته ريح المسرين الحج *

The handwriting is identical

Most portions of fol 154^b and fol 155^a are blank

Fol 155^b-156^a

XIX

مر التسميم الى ابن عبد الكريم

Marr an-Nasîm ilâ Ibn 'Abdalkarîm

A copy of as-Suyûtî's *Marr an-Nasîm*, etc See Lib Cat . XXV, 2773/xiv

Beginning

الحمد لله و سلام على عبادة الدين اصطفى من العشر الى الله تعالى
عدد الرحمن بن ابى بكر . . . السوطى الحج *

The handwriting is identical

Fol 156^b-160^a contain miscellaneous quotations from different works
of as-Suyûtî

Fol 160^b is blank

Fol 161^a-168^a

XX

حربل المراءب في احصاء المداهب

Jaz' al-marwâhib fî Ikhtilâf al-Madâhib

A copy of as Suyuti's *Ja' al al Marwâhib* etc. see Lib Cat No 2773/12

Beginning

الحمد لله وسلا على حادى الدس اصطفى روى العدى في المدخل الح *

The handwriting is identical with that of the rest. There are also occasional marginal notes.

Fol 168^b 169ⁱ contain some stray quotations. Fol 170^a is blank. Fol 170^b 171ⁱ contain useful extracts from some works of as Suyuti. Fol 172 is blank. Fol 173-180^b bear miscellaneous extracts from different works of as Suyuti and other prominent authors.

Fol 181-189ⁱ

XXI

تربس العباء لبحس الاشارة

Tazyin al-'Ibârah li Tahsin al-Ishârah

A copy of *Ta'zin al 'Ibârah* etc. of Mullî Ali al Qarî al Harawî (d 1014/160, see Lib Cat V i 237). For the work and other particulars see Lib Cat XXI 2784/xxviii.

Beginning

الحمد لله الذى هدانا الى التوحيد
ان هذه ساه مسماه على بحس الح *

The handwriting is identical with that of the preceding MS.

There are also occasional marginal notes.

Fol 189-201^b bear miscellaneous extracts derived from different works relating to different subjects.

Fol 202-211^b contain some portions (mostly from the first chapter) from *Tuhfat i Isna Ashariyah* of Shih Abdalaziz ad Dihlawî (d 1239/1823) see Lib Cat XIV 1290.

Fol 212^a 212^b 213^b consist of miscellaneous quotations from some works of Ali al Qarî al Harawî (d 1014/1605). Fol 213 is blank.

Fol 214^a-219^b

XXII

نسخة الفكر في الجهر بالذكر

Natîjat al-Fikr fî al-jahr bi ad-Dîkr

A copy of as-Suyûtî's *Natîjat al-Fikr*, etc , see Lib Cat , XXV, 2774/111

Beginning

الحمد لله و سلام على عباده الدين امطعى سالب اكرمك الله عما اعتاد
لسادات الصوفيه الحج *

The handwriting is identical

Fol 220^a-223^a

XXIII

المصانيع في صلوة التراويح

Al-Maṣâbîḥ fî Salât at-Tarâwîḥ

A treatise expounding the view that the Prophet did not offer twenty *rak'at* "ركعات" in the prayer of *Tarâwîḥ* (the special prayers of Ramadân offered at night) The work is based on *Hadîs* and opinions of eminent traditionists It was composed on Friday the 12th Du'l Hijjah, 878/29-4-1474 (cf fol 223^a)

Beginning

الحمد لله و سلام على عباده الدين امطعى و بعد فقد سئلت مراراً هل
صلى النبي صلى الله عليه و سام التراويح و هي العشرون ركعة المعمودة الآن
و انا احب بلا الحج *

The present MS does not bear the title It has been borrowed from Cairo, VII, 1, 305

For other copies see Cairo, loc cit , and Broek , Suppl , II, 191/187
Fol 223^b-246^b bear miscellaneous extracts from different works relating to different topics

The handwriting is identical with that of the preceding MS

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